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AND

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CONTENTS:

	Pages
Ancient Indian Engineering	
Philosophy—Rao Sahib K. V. Vaze I. C. E. ...	851
Glimpses of Dayananda XII ...	857
Pt. Satwalekar's Kenopanishad—"criticus' ...	861
Contemporary Thought Reviewed	
The Veda and Woman Labour	865
Soul and Matter ...	866
Druid Vision of One in Many and their Belief in Re-birth...	868
Indian Music ...	870
Pompeii Re-excavated ...	872
Evolution in its Latest Phases	873
Physical Culture for Indian Girls	874
The Ruinous Effects of Polygamy	876
The Cruelty of Harem Life ...	877
Unnatural love, a product of Harem Life ...	877
Panini and the Authorship of the Unadi Sutras—Professor K. B. Pathak, B. A. ...	878
The Hindu Maha Sabha—Mr. S. P. Kulyar ...	897
The World of Books ...	904
Editorial Reflections—	
The Hindu Maha Sabha ...	906
What is Man ? ...	910
Is this Evolution ? ...	911
Swetaketu's boast realised in 'Dry' America ...	911
Professor Radha Krishnan on the Hindu Dharma ...	914

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XXI No. 4. | ASHWIN 1980, SEPT. 1923. | WHOLE No. 179 NEW SERIES No. 39.

Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

Chapter I.

प्राकार शास्त्र ।

DEFENSIVE WORKS.

In this world there is competition every where and it is a necessity that everyone should be able to defend himself against competitors. Nature has provided many defensive weapons or contrivances for each individual, and human beings use, besides these natural defences, artifical defensive contrivances. The first mention of a defensive work occurs in the Vedas as under :—

यत्ते शिल्पं ककश्यरोचनावत् ।
इंद्रियावत्पुष्कलं चित्रभानु ॥
यस्मिन्त्सूर्त्या अर्पिताः सप्तसाकं ।
तस्मिन्राजानमधिविश्रयेमम् ॥

यजुर्वेद, तैतिरीय ब्राह्मण अ० २ प्र० ७
अ० ७६ द० ३ ऋ० ७.

O Kasyapa ! your this Engineering work is very attractive, strong, extensive, beautifully glittering, the rays of the sun form a seven-coloured rainbow on it. May this king take refuge in it. This verse gives all the qualifications that a defensive work should have.

Weapons were long in use and are mentioned in the Rigveda but the mention—clear mention, of a fortress is to be seen in this verse

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or Mantra which also mentions its qualities.

(1) A fortress must be **रोचनावत्** pleasing. That is, it must be able to supply all the wants such as food, vater &c. of the inmates.

(2) It must be **इन्द्रियावत्** having many organs suitable for different purposes such as weapons, missiles, loopholes, stores, secret passages &c.

(3) It must be **पुष्कलं** extensive, so as to be able to accomodate many persons with their requirements or supplies.

(4) It must be **चित्रभ नु** beautiful to look at, that is, having different aspects from different points or sides, the object being to misguide the enemy by false appearances.

(5). The fortress is to be able to reflect the rays of the sun into a seven-coloured rainbow. It is likely that the fortress was armoured with some metal sheeting. Armours were in long use on the bodies of human and animal beings as can be seen from many verses of the Rig Veda and a fortress may have been similarly armoured as ships and motor waggons are armoured in the present times. For a fuller description see **नौकाशास्त्र** and **विमानशास्त्र**.

(6). The king is to take shelter in this fortress with his court attendants.

The first defensive works that occurred to human beings were (1) an island and (2) the top of a hill, and the two principal deities of the Hindu Mythology are stationed in these.

कैलासे नगरं शिवेन रचितं गौर्यादि संरक्षणे ।
दुर्गं पंचम सागरे च हरिणान्येषां किमत्रोच्यते ॥
राजवल्लभ अ० ४

Shiva (who is satisfied with the least enjoyment) has built his residence on the Kailasa Mountain ; while Vishnu (the God having the largest number of amenities) lives in an Island in the fifth or Milk Ocean. A defensive work is defined as under.

एकः शतं योधयति प्राकारस्थो धनुर्धरः।
शतंदशसहस्राणि तस्माद्दुर्गं विशिष्यते ॥
अप्यल्पबलवान् राजास्थिरो दुर्गबलाद्भवेत् ॥
युक्तिकल्पतरु ।

When stationed on a fortress one soldier is able to resist or fight hundred soldiers and one hundred soldiers hold at bay ten thousand soldiers ; this is the peculiarity of a fortress. A king with even a very small army is secure owing to his defensive works or forts.

अकृत्रिमं कृत्रिमं च दुर्गंतु द्विविधं भवेत् ॥
युक्तिकल्पतरु ।

Defensive works are of two sorts viz., (1) Natural and (2) Artificial.

यद्दैवघटितं दुर्गंगिरिनद्यादिसंश्रितम् ।
अकृत्रिम मिदंज्ञेयं दुर्लंघ्यमरि भृभुजाम् ॥
प्राकारपरिवारण्यसंश्रयं यद्भवेदिह ।
कृत्रिम नाम विज्ञेयं लंघ्यालंघ्यंतु वैरिणाम् ॥
युक्तिकल्पतरु ।

A place which owing to its situation on steep and very high mountains, or strong and deep rivers, or a thick and intricate forest, is naturally difficult of access is called a "Natural defensive work" and a place which owing to walls, ditches, thorny surroundings &c.,

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is made inaccessible by artificial means is called an " Artificial defensive work." A natural defensive work is really inaccessible at all times while an artificial defensive work may be inaccessible for a time but can be made accessible by the destruction of the artificial barriers. It will thus be seen that a natural defensive work is always the stronger of the two. The latest European war also proved this. The Germans who could demolish fortresses like those of Antwerp, Liege or Warsaw have not been able to surmount the Alps or reach England.

Natural defensive works are of seven classes

गिरिवन जल पंकेरिण दैवत मिश्राणि सप्तदुर्गाणि।
गिरिमध्यं गिरिपार्श्वं गिरिशिखरं पार्वतं दुर्गम्॥
अजलं तरुवनगहनं वनदुर्गं तदुभयं च मिश्रं स्यात्।
दैवंतु सहजदुर्गं पंकयुतं पंकदुर्गं स्यात्॥
नद्यब्धि परिवृतं यज्जलदुर्गं निर्वदोदमिरिणं स्यात्॥
मयमत।

viz., (1) **गिरि** Mountain (2) **वन** Forest (3) **जल** Water, (4) **पंक** Marshy (5) **इरिण** Desert (6) **दैवत** Natural (7) **मिश्र** a combination of these.

(1) A mountain fortress may be (*a*) surrounded by hills or mountains like Switzerland or Kashmir (b) backed by a moutain or situated on the side of a mountain like Nepal. Or (*c*) situated on the top of a mountain like Tibet or Deccan.

(2) A forest fortress is one surrounded by a waterless forest or by a thick and intricate forest only. The Maratta fortresses of Shivaji may be cited as instances of this class.

(3) A water fortress is one surrounded by deep rivers or sea. The fortresses of Bukkar in the Indus Allahabad at the confluence of Ganges and Jammna or the sea fortress of Maluan and others on the west coast are instances of this kind.

(4) A marsh fortress is one surrounded by marshy lands on all sides. **कुरुजांगल** in ancient India, country surrounded by the water of the Son in Behar or of the Kaveri in Madras Presidency are instances of this kind.

(5) A desert fortress is one surrounded by a waterless desert. Fortresses in Rajputana and Runn or that of **वल** destroyed by **शत्रुघ्न** are instances of this sort ; the Sahara desert is also an instance of this class.

(6) A natural fortress is one situated amongst natural difficulties. Fortresses on rocky and rugged islands, snowy mountains like the Alps or Himalayas or inaccessible points like the two poles or the Sahara desert are instances of this kind.

(7) A mixed fortress is a combination of one or more of the above kinds. All modern fortresses are generally combination fortresses.

यस्मिन्देशे गिरिर्नास्ति नद्यो वा गहनोदकाः।
तस्यमध्ये महीपालः कृत्रिमं दुर्गमाचरेत्॥१॥
गजैरलंघ्या विस्तीर्णा गंभीराः पूर्णवारयः।
दुर्गत्वेन समादिष्टाः परिखा बहुयादसः॥२॥
विशालशालं सुघनं बहुकंटकिसंयुतम्।
दुर्गत्वेन समादिष्टं विस्तीर्णं विषमं पदम्॥३॥
अधोधो बध्यमानोहि कंदरोऽल्पजलान्वितः।
दुर्गत्वेन समुद्दिष्टः सुदुर्लंघ्योहि भूभुजाम्॥४॥

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सर्वतः परिखां कृत्वा निबद्ध परिकंदरः ।
तज्जलप्लुतदेशत्वाज्जलदुर्गमितिस्मृतम् ॥५॥
एषाममावे निम्नस्य भूप्रदेशस्य बंधनात् ।
वर्षादिसंचिते वारौ जल दुर्गं तदुच्यते ॥६॥
एतेषा मपि संमिश्रात्संमिश्रं दुर्गमाचरेत् ॥
युद्धजयार्णव ।

In a country in which these natural advantages of a mountain, deep water, intricate forest &c. are not available the king should resort to Artificial defensive works. These are of six sorts (1) Ditched (2) Barbed (3) Trenched (4) Walled (5) Bunded and (6) Mixed.

(1) A ditched fortress is one which is surrounded by wide and deep ditches, which can not be crossed by elephants, which are full of water and water animals such as crocodiles.

(2) A barbed fortress is one that is surrounded by thorny entanglements attached to strong and heavy posts erected on an uneven and extensive area on all sides.

(3) A trenched fortress consists of deep and built trenches having very little water in them and these (when defended by men) are impassable by (armies of) kings.

(4) A walled fortress is one which is surrounded by walls, with ditches full of water running along them on all sides of the fortress.

(5). When this is not possible any low-lying part of the country may be bunded and flooded with rain or river water and thus made impassable ; this is called a bunded fortress.

(6). A combination of any one or more of these as circumstances may permit is a combination fortress.

संप्रवेशापसरणं दुर्गमुत्तम मुच्यते ।
अन्यत्र बंदिशालेव नताद्दुर्गमाश्रयेत् ॥
युद्धजयार्णव ।

In taking refuge in any of the above sort of forts it should be clearly borne in mind that the owners of the fortress should be able to get in and get out at their pleasure. If this is not provided for, the fortress becomes a prison and one should not take refuge in such a defective fortress. In taking precautions one should always see that one does not get entrapped.

धनुर्दुर्गं महीदुर्गं गिरिदुर्गं तथैवच ।
मनुष्यदुर्गं संसर्गं वरदुर्गं च तानिषट् ॥१॥
न दुर्गं दुर्गमित्याहुर्योधृदुर्गं प्रकीर्तितम् ।
योधृ शून्यं हि यद्दुर्गं मृतकायसमंहितत् ॥२॥
युद्धजयार्णव ।

A Fortess is defensive owing to (1) the range of the weapons on it, (2) its situation and surroundings (3) its height and inaccessibility; (4) the army it contains and (5) the help it can command (6) from its good neighbours. Really a fortress is not a defensive work but the army in it is the defensive work ; a fortress having no combatants is only like a dead body. However massive a dead body may be, it inspires neither awe nor respect and this is the case of a fortress without an army.

The shape of a fortress should be such that it has the smallest circumference to defend with the greatest accomodating area. The points for assault should be the fewest. Circular is the best shape and next to it is a square. The stones &c., set in a circular ring hold one another very firmly and want of any corner or sheltering points makes the thing very unassailable. A

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square with towers at the corners is therefore the usual shape adopted for artificial fortresses. Natural fortresses, of course, follow the natural configuration but the chief point to be kept in view should be that the fortress should in no way be prominent or easily marked or distinguished from its surroundings. An easy natural and flowing curvilinear shape is the most suitable. A triangle is the worst shape for a fortress or a defensive work as it gives the least accomodating area and has largest defensive perimeter. Projecting corners being assailable on both sides are the least defensible and are always scrupulously to be avoided. A डमरु shaped figure is also bad as there is the danger of the two sections being cut off from each other by a strong and wily enemy. An approaching enemy should have no cover to hide him from the fortress. This was the thing which helped the Japanese in taking Port Arthur. They approached the fortress unobserved under the cover of a trench and a heavy bombardment and carried the Russian fort.

दुर्गं दुर्गममुक्तं दुर्लंघ्यं दुरवगाहं स्यात् ।
रक्षार्थं च जयार्थं ह्यरिभिरभेद्यं च दुर्गमिष्टंस्यात् ॥
मयमत ।

A fort should be difficult to reach, difficult to pass, difficult to enter, and difficult to pull down; when possessed of these qualities, then only it is useful as an instrument of defense or offence and can be called a real defensive work or fort.

अक्षय जलान्न शस्त्रं ह्यतिविपुलोत्तुंगघनसालम् ।
सर्वंहि दुर्गजालं सप्राकारं त्वनेक मुखरक्षत् ॥१॥
बहिरुदकरहितवनं छन्नपथं दुष्प्रवेशं च ।
गोपुर मंडपयुक्तं सोपानच्छन्नमच्छन्नम् ॥२॥
सर्वस्याभ्यंतरतः पांसुचयो पर्यनेक यंत्रयुतम् ।
परितः परिखोपेतं पांसुचये संहताट्टालम् ॥३॥
परितः शिविरोपेतं नानाजनवास संकीर्णम् ।
नृपभवन सभोपेतं हस्त्यश्वरथपदातिबहुमुख्यम् ॥
धान्यैस्तैलैः क्षारैः सलवणभैषज्यगंधविषम् ।
लोहागारस्नायु विषाणवेएिवं धनैर्युक्तम् ॥५॥
तृणचर्मकारयुक्तं सबलकलं सारदारुयुतम् ॥
मयमत ।

A fortress should contain the following :—

(1) An inexhaustible store of water, food and weapons.

(2) Its area should be very large and it should be surrounded by solid and high walls, and turrets.

(3) It should have many entrances and should be guarded and defensible from many points.

(4) It should be surrounded by forest without water.

(5) Its path should be (secret) covered and difficult to enter.

(6) It should have towers and rest houses which should have open and secret steps leading to them.

(7) In its center on a heap of dust should be mounted many different machines of defense.

(8) All round, it should have ditches, and on the walls, made of dust, guns should be stationed.

(9) On the outskirts should be cantonments and in the interior various sorts of artizans and craftsmen should reside.

(10) A fortress should have the king's (officer's) residence with that of his court in which the commanders of

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elephants, horses, chariots, and infantry should sit and hold councils.

(11) There should be stores of various sorts of corns, oils, medical salts, smells and poisons, metals, coals, horns and flesh of animals, bamboo and firewood, fodder, leather, factories, cloth manufactures and good and strong timber.

पर्यंते यंत्रयुतं परितः परिखैश्चसंयुक्तम्।
शतघ्न्याद्यैश्च परितः परिस्तीर्णोच्छ्रिताट्टकम् ॥
शिल्परत्न।

अन्नाद्यैर्घृततैल तोयलवणैः काष्ठैस्तृणाद्यैस्तथा
यंत्रोपस्करबाणशस्त्रसुभरैः संपूरयेद्भूपतिः ॥
राजवल्लभ।

यंत्राः पुराणामथ रक्षणाय
संग्रामवह्न्य बुसमीरणाक्षाः।
विनिर्मितास्ते जयदा नृपाणां
भवंति पूज्याः सुरयाच मांसैः ॥
राजवल्लभ।

A fortress should be protected on all sides by a deep ditch, full of water, and should be guarded by various machines. The king should see that the fortress is well supplied with machines throwing or using arrows and other weapons. The machines intended for the protection of a town should use the power of hands, fire, water or wind and the persons using these should be kept satisfied by means of flesh and alcoholic drinks in order that they may work hard and secure victory to the king. When these persons are intoxicated they work most recklessly and hardest and do not fear death.*

हस्तौ अष्टचभैरवो भवकरश्चंद्रो दशाद्यौ भवेत्।
रुद्रोभीमगजोऽपि भास्करकरैर्युग्मंच विश्वेसुखी ॥
प्रोक्तोऽसौ यमदंडएव मुनिभि स्तिथ्या महाभैरवो।
ह्यष्टौ शंकर निर्मिताश्च समरे देवासुराणां पुरा॥२३
यंत्रेचाष्टम केष्टहस्त फणिनि सूर्यांगुलोविस्तरे।
स्तंभामर्कटिका च पंजरमताषट् त्रिशहस्ताः क्रमात्॥
यष्टया पृष्ठ विभागकोऽपिरदिनैस्तुल्योष्टमात्रांगुलैः।
प्रोक्ता कुंडल वेलिनीच बहितोमध्येदशैरंगुलैः, ।२३॥

यष्टयां दृढां यर्करिकां विदध्यात् लोहेन कीलेनच गर्मणा च। यंत्रंप्रकुर्याद्दृढ काष्ठचेश्चेत् तन्मायया चोतिकया समेते ॥२४॥

करांगुलैः पंजरकस्यैदर्घ्यं तेषां मतेहस्तमिते च यंत्रे। या ठिंगुली वन्हिजलानिलक्षास्तेलक्षतेऽङ्गैः परिकल्पनीयाः ॥२५॥ राजवल्लभ।

A gun that is eight hands long is called **भैरव, भयकर** one ten hands long is called **चंद्र**, one twelve hands long is called **रुद्र**, or **मीमगज** one fourteen hands long is called **विश्वेसुखी**, one fifteen hands long is called **यमदंड** or **महाभैरव**; these eight sorts of canon were constructed by **शंकर** in the old battles between the gods and demons. A gun eight hands long will be twelve **अंगुल** in diameter at the mouth, and its frame and posts will be thirty and six hands respectively; its smaller end or back will be eight **अंगुल** and in the middle it will be ten **अंगुल**; the bore should be rifled inside like the spiral of a Nut creeper. The gun should be firmly fixed in the frame with iron bolts and leather washers, and the whole including the frame should fit together and in swing only as a whole. For a gun one hand long the bore should be two **अंगुल** in diameter and the method of firing

* This appears to have been a practice of later times. —Ed.

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it by a spark and aiming with the consideration of wind etc. should be fixed by the marksmen (by experiments and trials.)

This brings me to the discussion of Indian Machinery. Up to now I have not been able to get any text dealing solely with Indian Machinery excepting यंत्राणव but references to machinery occur in many texts here and there, sometimes in similes, at others by allusion, and sometimes in short descriptions as noted above. In the following few pages I have summarised all that I have gathered on the subject, and though the descrjption is very meagre, still it will give one an idea of the machinery used by Indian Engineers before the advent of the British. The oldest Engineering texts were compiled about four thousand years B.C. and the latest belong to the sixteenth century A. D. I have not been able to get any Engineering texts of an earlier date and have no means of fixing the dates of any older ones though some of the texts may be of a very remote date, for aught I know, as there are references to Engineering works and processes even in the Rig Veda, the oldest known literary work in the world. The information collected by me pertains to texts or compilations of these fifty-six centuries.

GLIMPSES OF DAYANANDA.

XII.

THE PATRIOT-POLITICIAN.

Dayananda was no doubt a cosmopolitan sage, but all the same he was both a patriot and politician. He has been recognised as the precurser of a new age of new moral values—new not to him but to the rest of the world as that world was living and thinking at the time when he appeared on the scene. His ambition was to see a reformed world, not simply a reformed country. We have already related how he welcomed into his arms disciples from far-off West. All this shows that his sympathies were human, not narrowly national. For the success of his very cosmopolitanism, however, it was necessary that he should fix a centre, whence he should start his centrifugal activities of his universal mission. Lest your love of man should, in your vain ambition to enclose at once a whole universe in your necessarily narrow arms, evaporate in a fancy, a dream, on account of the very absence of a practical scheme before you—for in the world as it exists to-day, there is very little possibility of formulating one—of bringing by the force of any idea, the whole human family under one roof, it is necessary you should begin showing your immediate affections to your immediate neighbour. Patriotism, unless it prejudices the interests of another country is a necessary factor of cosmopolitanism. Dayananda's own country was, in his

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day, in the hard grip of a foreign exploiter. It was economically, politically, and culturally being treated as a helot of the rest of humanity. It appears to us to be a divine providence that to arrange for them, as it were, an appropriate schooling, nature gives birth to the redeemers of humanity in places where humanity is, at the time, in direst woe. In subject communities the spirit of cosmopolitanism finds a favourable soil. From their own experience of foreign tyranny, such communities naturally develop world-wide sympathies for fellow-men. The danger of this spirit is that over-worked and over-strained it translates itself into indifference of one's own country. Slothful souls find in the easy flights of this flimsy spirit, a convenient refuge from the hard tiresome struggle that goes on at their doors. Slogans of world-wide sympathy are the easiest to cram and parrot-like repeat when the time comes to respond to patriotism's call. To religious reformers, the temptation to avoid this earthly struggle appeals most naturally. Their field is spiritual. For the things of the earth there is no place in their heavenly cares and sympathies.

Not of such fibre was Dayananda's constitution made. Politics appeared to him to be the controlling factor of human life. Unless that factor is purged of its impurities, no religious uplift will help suffering mankind. More than half the ills of humanity have their root in perverse politics, and if religion should forego addressing itself to this most important and most comprehensive field of human action, it confines itself to an incredibly narrow region, a region virtually of imbecility and impotency. All religions that have made their mark on the history of mankind began from moral and social reform and ended with political upheavals. Morality exerts its greatest momentum in politics, and politics in its turn, has its ripest fruit in the public and private morality of citizans.

Dayananda's most pathetic prayers, those that gush from his heart, are the prayers that seek to remedy the ills of his country. The very word *Swarajya*, which to-day is India's watchword, was first used in its present political bearing by Dayananda. The death of the sage occurred before the Indian National Congress came into being. But he had not only formed a dream of democracy, a dream which is flitting before the country to-day, but had also given that dream, his dream of plebescite, a practical shape in the constitution of his Arya Samaj. It is in this society that both majorities and minorities have at their command an effective instrument of giving expression to their views. Any school of opinion that can rally round it ten voters may have one member in the executive body of the Samaj. The Congress has yet to take its cue from Dayananda's scheme of political constitution.

Dayananda was the greatest respector of the people's conscience. Only he would train that conscience in the proper way.

He would have every country, great and small, free to rule itself. In case a nationality breaks an inter-national convention, or for that matter conducts itself in a manner prejudicial to the interests of mankind, or in its internal management tyranny holds

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sway, in case, in short, something happens which necessitates interference from outside, Dayananda would permit such interference, even by the force of arms. He, would, however, insist that this interference should be a transitory step, designed simply to reform the conquered community. The very day of the conquest should witness a change of the governing body, which should in no case, be composed, except of the children of the soil. Trusts in the long run prove life-long leases.

In the internal management of a country, Dayananda would give the highest place to enlightened self-sacrifice. He w uld set no monetary value on educational qualifications. Voluntary poverty appears to him to be the badge of piety and learning. Those with the least wants, and therefore the most selfless, should have the greatest hand in the administration of the realm. The executive belongs to others, but the inspiration and the determination is necessarily theirs.

At the head of the government should be the King. His office is not necessarily to be hereditary. The people choose him, and the choice lasts for his life, unless something disqualifying him for the office takes place in the interim. His person is as subject to the operations of the judicial codes of the realm, as that of his meanest subject.

To assist him, there are to be three assemblies, devised for the administration of affairs relating to legislature, Dharma, education, Vidya, and executive functions, Rajya, respectively. Education, no less than legislature, he would have free from the control of the executive, to obviate the possibility of this most powerful humanising agency in the civic life of the community, being subordinated to selfish political ends.

Justice he would leave in the hands of Brahmans, those highly erudite but having no pecuniary interests in developing the resources of one class of subjects at the cost of another.

As to the means he would allow for the redress of the people's grievances, he has given his sanction to every variety of protest against, and remedy of, political tyrranny, beginning from verbal appeals and ending in armed revolts. Of non-co-operation, propounded by Gandhi, not only the creed, but every single item of the practical programme also, is suggested by Dayananda in his books. He was both a co-operater and a non-co-operater. What particular weapon should be employed at a particular time is to be determined by the occasion. In the nation's armoury, however, there should not be scarcity of munitions of war, of any quality and of any brand.

To co-ordinate the administration carried on in various ways in various countries, he would have an international congress, presided over by a Chakravarti Raja. Sanyasis to whom the whole earth is their home, should have a determining voice in the deliberations of that whole-world assembly.

Such, in brief, was Dayananda's outline of a scheme for the governance of the political affairs of the whole world and of the countries which compose it. He would leave every country to develop its own culture. Only that culture should not become

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a *kultur* with menace to the rest of humanity.

Dayananda was in favour of encouraging Swadeshi. The ordinary wants of the inhabitants of every country should, he says, be supplied within that country. For food and clothing especially, no land should depend on another land. It was at Wazirabad that the sage asked for a knife. And when a knife of foreign manufacture was brought to him, he was wroth expressing an incensed surprise at the inability of a town, where cutlery was the chief native industry, to supply him a knife of native make

He displayed a bias in favour of native dress and native manners. His chief attack on the Brahmos was that they were discarding native modes of life. Every country has developed a set of forms, in which is cloaked that country's individuality. Unless something repugnant to higher humanity has crept into those forms, it is in the interests of the ancient culture of that country to stick to those forms and keep them intact. Dayananda, that lover of humanity at large, was, strange as it may seem, an advocate of Swadeshi—a Swadeshist to the core.

He would not relinquish the language of his country. When B. Keshab Chandra Sen regretted his ignorance of English, which circumstance, he said, incapacitated him from going to preach his faith in England, he was ready with the retort that more deplorable still was the learned Keshab's imperfect mastery of the native tongue which stood as a bar between him and *his* people.

At the door of an ancient fortress, which the British officers held in custody, he was asked as a preliminary to admittance, to take off his turban and go in with his shoes on. No, said he, this would reverse Indian custom, which he was not prepared to do, even for a higher purpose than that of having the temporary pleasure of sight-seeing.

With such patriotic prejudices, Dayananda was yet a cosmopolitan sage of the first brand. His was a mixture, a chemical union more properly, of the love of man and the love of his country. To him the two loves appeared to be but two forms of a higher love, the love of his Lord.

'Devotion.'

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Pt. SATWALEKAR'S KENOPANISHAD.

The Pundit's Explanation Examined.

(By 'Criticus'.)

My review of Pt. Satwalekar's Kenopanishad has evoked a volley of furious condemnation on the part of that learned author of that profoundly erudite book. To him my criticism appears to contain not a single grain of truth. It is, on the contrary, full of untruth असत्य from end to end. The Pandit even doubts my motive in writing that review. He thinks I have once taken a position in regard to his book, and simply with a desire to stick to that position, and if possible to fortify it, I am now wasting my whole powder and shot. Nothing, in fact, is farther from my intentions. In case you can not answer the arguments of an opponent, pray do not call him dishonest. Your chagrin reveals your own weakness, and your impatient rage is a sign that you have lost your case, and with it your temper. Whether the Pundit has done so, I do not know. I have stated a general rule, a truism which each of us may keep in view as a safe guide in polemics, lest the discussion we are pursuing may pass into a repartee. I assure the Pundit, for what my assurance is worth, that if I am proceeding with my criticism and counter-criticism, it is simply with a view to sift the truth. It is possible my judgment may be wrong. Not so my motive.

The Pundit appears to have assumed that *Criticus*, whom he in his distorted diction calls कु-टीक (I do not know what he means by the term, though a sinister implication was suggested to me by a friend of both the Pundit and Criticus), is an English-knowing baboo, ignorant of the very alphabet of Sanskrit. Why otherwise should the counsel to study, to ruminate, and to assimilate have been repeated over and over again in the course of an explanation of a simple puzzle शका.? A little knowledge of English is no doubt among Criticus' faults, but as an additional fault he possesses a little knowledge of Sanskrit as well, with whose aid he has had the audacity to intrude into a part, only a part, of Arsha literature. In obedience to the elderly advice of the Pundit, he will persist in that audacity, and read of the Shastras more and more. If the Pundit will judge aright, the very criticism that has, without cause, evoked his ire, is an attempt of Criticus in the self-same direction, the direction of study.

The Pundit is hard also upon the Editor of the Vedic Magazine. The offence of this latter gentleman is that he has allowed an un-Vedic, perhaps anti-Vedic review—such is the Pundit's opinion—to appear in his journal. It were better if the Pundit had sent his Vedic or pro-Vedic explanation to the same Editor of the so-called Vedic Magazine. The contamination of my un-Vedic criticism should thus have been washed off and the class of readers that had read

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my queries should have read also their answers by the learned Pundit. To me one purpose of the Arya Samajic journals appears to be to encourage discussions, such as this one that is going on between me and the Pundit. To the Pundit perhaps my queries may seem worthless but I have to thank those very worthless queries for the invaluable benefit I am deriving from the Pundit's learned answers. If each Arya journal shoud save one such misguided soul, it has proved itself worthy of its salt.

To come, however, to the points at issue. My main objection with which I began my criticism in the 'World of Books' columns of the Vedic Magazine and which I have since repeated in my *review*; was that in relation to the Pundit's fathering his own meaning on Shri Shankaracharya. This point the Pundit carefully avoids. In his whole explanation (उत्तर), covering as many as twenty-eight pages of the Vaidika Dharma for Shravana 1980. V., he adverts to this point only once, and that too in a line or two. He says that the real point to be discussed is whether *Uma* in the Upanishad can stand for *knudalini* or not. Am I to conclude that in the matter, at least, of Shri Shankar's interpretation of the verse we are discussing, he accepts my position? If so, let him be more candid, and promise to make necessary alterations in his exposition.

In Shankar's commentary there occurs the phrase ज्ञातुं समर्था (capable of knowing) in reference to Uma. My point is that Uma so qualified should be a sentient being and not the insentient *Kundalini*. P. Satwalekar meets this argument by asserting that Buddhi is likewise insentient, a material entity, and yet Buddhi of the Darshanas knows. Buddhi, however, as the Pundit may be aware, is a *Karana*, an instrument of knowledge, and not the knowing subject. The description in the Upanishada is allegorical. There Uma knows and helps others to know. A similar case cannot, I believe, be made in regard to the characterisation in Shankar's explanation, which is simple, easy, bald prose. The whole trend of Shri Shankar's explanation points to Parvati, the Pauranic deity, being Uma.

P. Satwalekar has apparently confused in his imagination the terminologies of two different branches of literature viz., that on Hatha Yoga and that setting forth the mythology of theShaiva sect. Some technicalities of the two literatures are no doubt common. But in their different bearings the meanings of these technicalities are different. One such term, for instance, is *Shiva linga*. In Hatha Yoga it is the name of something of the form of a triangle, round which *Kundalini* entwines itself. With Shaivas Shiva-linga is decidedly something else. What that something is does not concern us at present. The explanations of the Shaivas themselves vary, and I shall be unnecessarily lengthening my article by dragging in an irrelevent topic. The Uma of the Shiva Purana performs austerities which ultimately make her the spouse of Shiva, while the *Kundalini* of Hatha Yogis is always near Shivalinga. Shaivas again have a character; Mainaka, the wife of Himavan, of whom Uma is born, while in Hatha Yoga, there is no such character

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as should correspond to, or be identical with, Mainaka. Even Himavan is being introduced into *Hatha Yoga* literature for the first time by P. Satwalekar in his exposition of the Kenopanishada.

Hatha Yoga, it is possible, may have borrowed its terminology from Shaiva literature, or *vice versa*, the Shaivas may be indebted to Hatha Yoga for that gift. But now both have adapted their terms to their own purposes, and an indentification of them is impossible.

What concerns us most in this connection is that in Arsha literature there is no mention of *Kundalini*. The Yoga Darshana, within whose province such topics should properly fall, nowhere so much as refers to it. Men competent to form an opinion on the subject have doubted the truth of some of the statements made in Hatha Yoga books. Not that these books are all trash. They contain some very valuable suggestions. But the truth of a part is no testimony of the truth of the rest of the book The reader may remember how Dayananda, referring to an incident in his scholastic career, describes his casting away of a book simply because the hints on anatomy contained in it did not tally with the construction of a corpse which he had seized and dissected.

That *Kundalini* is something physical, the Pundit has already admitted. It coils round Shiva-linga three times. He, however, objects to my characterisation of it as a *Nadi*. *Shakti*, I fear, is a mystic name, employed by Hatha Yogis to cloak the physical indemonstrability of professedly physical entities, which they alone presume as existing, and which perhaps on that account they ingeniously cover under a vague title. If P. Satwalekar, has, in some Yogic exercise, perceived the form of *Kundalini*, and has found in it something which makes it *shakti* as distinguished from *nadi*, I have no scruple in naming it as he wishes, though to the description given of it in Hatha Yoga books, I find nothing repugnant in the other, more material, title. Let the Pundit kindly state those features of *Kundalini*, which the word *shakti* alone can bring out and which the word *nadi* repudiates ?

That Himavan designates the spine is another discovery of P. Satwalekar. To corroborate this assumption, he does not quote any authority even from Hatha Yoga literature. His only credential here is the testimony of Nirukta. *Parvata* he treats as a synonym of *Himavan*. Synonym no doubt, it is, but not of Himavan as it is spoken of in Shiva Purana. There the father of Uma is a particular mountain, while the word *Parvata*, the derivation of which is given by Yaska, is a general name, signifying any mountain. Even if the derivation of a term should determine its denotation, which, as its legitimate function, it does not, how will the derivation of one word determine the denotation of another distinct word, even though the two words be synonyms. *Parvata* is no doubt *Parvavan*, i. e., composed of joints or uneven portions, This is its derivative meaning. Its denotation is still a mountain. not any and every thing that has *parvas*, joints or uneven parts. If by any stretch of imagination the word *parvata* should be made to yield, what it should not, unless some independent evidence from

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literature be forthcoming, yield, the meaning which the Pundit, by dint of his exquisite imagination attaches to it, how will the word Himalaya, too, in the absence of some independent corroboration from Nirukta, yield that same meaning. The Pundit suggests that on the top of the spine there is white brain-matter, which may metaphorically serve the purpose of snow. A queer comparison! Everything white is not *hima*. Even Apte and Monier Williams, whose lexicons, unless they have at their back some older authority, are of no value in the exposition of Arsha literature, do not lend their support to this exquisite flight of fancy. Is similarity of colour, like unto derivation, a determinant of the meanings of terms? The Pundit's interpretation is, I fear, permeated through and through by hollow fancies, which give to his elucidation a flimsy charm, but not the stable strength of a judicious exposition, well-grounded on authorities.

The Pundit's libert es with Dayananda's explanation are more remarkable than his exploitation of the exegesis of Yaska. In reply to an opponent, who referring to the names Ganga, Yamuna and Saraswati occurring in the Veda, insists on Dayananda's adoration of the rivers, the sage remarks, that these terms signify certain *nadis* viz., Pingala, Susumna, etc. For this the sage has the authority of Brahmana literature. To the Pundit the statement of the Swami affords a hook on which to hang his theory of a mountain in the human system. When rivers, he asks, have been admitted into the human body, why should not their source the Himalayas (without which they should run dry)? Why not, pray, their mouth, the sea into which they enter? The difference between the conceptions of the Swami and those of the Pundit is fundamental. Both deal with terms common to Arsha books and the Puranas. To the Swami their significance in Arsha books is primary. The meaning attached to them either in the Puranas or in the later Sanskrit books of modern times is secondary. The Pundit's line of procedure in the interpretation of such terms is just the reverse of the Swami's. If the Ganga of the Veda were primarily the river Ganges, and secondarily used, in the way of a metaphor, to signify the human *pingala*, we should have readily admitted the plea of the Pundit. The mountain and the sea could have been gulped down as was the river. The difficulty is that the meaning in the Veda is primary, and the designation of the river is secondary. Thus Dayananda, instead of helping, is a great bar in the way of the Pundit's exposition.

This, gentle reader, was my principal objection to the exposition of P. Satwalekar. I put it first, and emphasised it in both my original criticism and my later review. He, for what reason he himself knows best, has given it the last, as also the least, consideration.

In order that the main issue may not again be obscured, which, the Pundit will pardon me for saying, has somehow been the case in his former explanations, I waive, for the present my other objections to his exposition. In the light of his answers to those objections, I shall study the Upanishada again, and shall see if his meanings fit in with the context. If they do, I shall candidly confess my acceptance

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of his point of view, In case, however, they do not, I shall state my case fully in a separate article, which, to do the subject full justice, will evidently then be necessary.

The reason for my emphasising my first point with such force is that I regard the introduction of Hatha Yoga dogmas into Arsha books an innovation of doubtful legitimacy. The Pundit, I think, should think twice before he enters on a task so tremendously delicate, a task, the consequences of which, for good or for evil, are bound to be far-reaching. I am, however, open to conviction and shall bow to the Pundit's learning if he brings in, to support his contention, evidence that satisfies me.

CONTEMPORARY THOUGHT REVIEWED

THE VEDA AND WOMAN LABOUR.

The Veda enjoins that man shall be the bread-winner of the family and that woman shall look after the affairs of the household. For the successful performance of the functions entrusted to her as mother, her staying at home for the greater part of the day is necessary. Even when there is need of supplementing the wages of the husband, she may take to those industries which do not necessitate her absence from home. The world of to-day is, however, bent on violating these salubrious laws, and with what consequences? Writes Mr. Aiyar to *The Mysore Economic Journal*:—

Want of adequate home life, complete absence of intellectual leisure and precepts of religion, constant care and worry of poverty and sickness of ill-cared children or self, and finally long hours of work in insanitary and ill-furnished places, tend to smother the intellect, weaken the physical frame and destroy the higher instincts.

What this has been costing us, in our national life, can only be gauged by instituting a survey of the physical, moral and domestic conditions of our work women.

Statistical study, at any rate in U. S. A., has shown that long hours of work affect the health of the women and eventually the health of children. Thus it affects both the present and future generations. Primarily the cause of this is the physiological and psychological fatigue of a day's monotonous work. Exhaustion and impaired health and low vitality follow fatigue in order and "the physiological is replaced by the pathological and ultimately death may ensue." This has been actually the state in many of our labour families, where sickness and death are constant visitors. Furthermore this fatigue and impaired health leave their lasting mark of physical and mental weakness on the future generations.

One deplorable feature is the utter disregard for the well-being of the babies of working women. Wherever women work, one can see young babies consigned to the mercies of the elements helplessly lying on the lap of mother earth. Again it is also a common sight to see young babies left in charge of inexperienced boys and girls while the mother is away for work. This has been

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the cause of untold misery both of the mother and the child, and invariably of infant mortality among labouring classes. It is no wonder that a high percentage of the babies, devoid of the tender care of the mother, under-nourished and exposed to all the hazards of insanitary surroundings perish young.

Continuous standing or sitting in inconvenient seats has an injurious effect on the health of girls and women, especially of expectant mothers. Seats improperly adjusted for work or crude and rough make-shifts for seats are as good as having no seats. Many operations which women do standing, at times as long as 8 to 10 hours a day, could as well be done with properly adjusted work-table and chair. For women who move about or carry things here and there, certain amount of leisure and rest space should be allowed. Want of lunch and rest room is another hardship on workers. Any one who visits a factory or mill premises at the recess period can see hundreds of men and women squatting in the open, eating their scanty hurried lunch. It looks as though the employer cares nothing for the bodies of his workers. Without proper food and adequate rest how can the labourers maintain their physique, their health and working efficiency? The employers would answer that it is no concern of theirs and if the workers become inefficient they will turn them out. The unreasonableness of such an argument is obvious. To employ labourers, to pay them inadequately, to provide them no human comforts, to drive them to hard work and finally to dismiss them when this very process tells upon their health and efficiency is at once cruel, and unjust.

Again every employee would wish to have a bath, especially those working in hot dirty places. For the good of the workers as well as for the good of the community this must be provided.

Instances like these can be multiplied. But the above are enough to show how the neglect of this phase of industrial welfare has been the cause of so much misery and mortality among the poor workers. But it is all the more serious from the point of view of women. Their unique physiological conditions, their maternal functions and their delicate constitution demand a minimum of comforts and a fair stanbard of working condition, without which their unique functions are affected and the coming generatons sacrificed.

SOUL AND MATTER.

Eastern and Western Beliefs.

The Editor of *The Quest*, in the course of an article appearing in the above journal, latest issue, makes a few very interesting observations as regards the nature of soul and matter and on the passage of the former through a chain of lives, which observations clearly show his leanings to the Vedic doctrines. He differs from us in some details, but how firmly he grasps the theories enunciated in the Darshanas gives us infinite pleasure.

But if we question the religious tradition of the Western world, the faith of Christendom, and ask: Whence do we come?—we find ourselves confronted with an answer that practically slams the door in our face. Behind that speck of protoplasm, we are asked to believe, stands the unmediated mystery of an instantaneous creation, a miraculous event, an utterly new factor for ever being inserted into the world-order. God immediately creates the soul of every child born into the world. This soul has no prior history; it was not, and suddenly is—evoked from nowhere and nowhen. It is an absolutely immediate creation flashed forth for existence in the temporal material order, bound to a cellular bodily process in one of innumerable possible conditions of favourable or unfavourable heredity and environment. Moreover

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this inexperienced soul is held to be morally responsible for every deed, though it has had no choice whatever as to the task apportioned to it. But if this immediate creation theory is true, and every soul is accounted equally responsible by God for the conduct of its life in such disparate embodiments and conditions, then, if justice is to obtain, it can hardly be supposed that all souls are created with equal moral capacities. The tasks assigned to them are glaringly unequal; it manifestly requires far more ability and virtue to make music out of an instrument with broken or rotten strings than out of a well-strung one. For justice to obtain,—and none but a moral God can win our worship,—the souls must be endowed with abilities proportionate to the tasks they are set to perform; it follows logically that the more imperfect the body is, the more unfavourable the environment, the better endowed should be the soul. Souls then cannot be created equal; nor does the theory of traducianism help.

But apart from the enigma of the origin of man's soul as thus formulated by Christian theology, there is the problem of its future state when death claims the body. In this Christianity shares the most common persuasion of all the great religions, and sets forth a doctrine of future rewards and punishments, of happy and unhappy states, determined by the deeds done on earth. Indeed on no other supposition is it possible in any way to attempt a theodicy; for justice is not to be found here in the life-history of any mortal. Christian doctrine further holds that the soul of man, not only survives for a time, but perdures, is indestructible throughout all time.

Now when we talk of the pre-existence and post-existence of the soul, we do not mean the simultaneous eternal life of spirit which is the essence and not the existence of the soul. Spirit is immediate and perpetual life in itself, divine creative potency; spiritual life determines and is not determined by existence in time. Pre-existence and post-existence are temporal concepts, and apply only when the soul is envisaged as involved in temporal limitations. Moreover time proper, as real duration, is a psychical and not a material order of existence. In one state of embodied existence the soul may live a few years, as reckoned by our conventional space-defined body-time scheme of reference, in another state perchance an æon of such years. But time for the soul is not measurable in this mechanical fashion.

Is the soul again to be conceived of as dependent solely on the physical organism for its experience of sensible existence? I venture to think it is far otherwise. The senses are not body-powers; the physical organs of sense are limitations to the sense-powers of the soul. Physical embodiment limits their activity to a special field of reference, and in so doing deforms reality. Our normal experience here is determined by a physical instrument that gives the innate powers of the soul comparatively little scope, and makes us the slaves of a mode of time and configuration of space that is exceedingly restricted.

But further, when soul is free of the physical body, is it to be conceived of as an utterly bodiless entity? By no means. The commonest persuasion of antiquity, confirmed in our own day by a wealth of facts which are now being methodically observed and analyzed by psychical research, make it clear that survival is still in an embodied state; there is a subtle embodiment of the soul 'within' the physical organism, here and now, and this condition persists when the outermost physical carapace is stripped off. In speculating on this immensely important factor in post-existence the philosophy of antiquity formulated a doctrine of subtle bodies of various degrees or orders, issuing from a principle of embodiment which was as it were the originating seed-ground of all the vehicles of consciousness used by the soul in whatever regions

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or states it might chance to have its existence, during its circlings in the ever-changing flux of becoming in the universe, visible and invisible.

Both in the East and the West (apart from the Jewish-Christian dogma of immediate creation) the doctrine of the post-existence of the soul, and therefore of its pre-existence, for both Orient and Occident were equally logical in this respect, was a question which involved a series of transmutations of an *embodied* life or soul, and not simply the adventures of a naked spirit minus a body of every conceivable kind.

It will be said by many that this is an extremely materialistic doctrine. It depends, however, on what we mean by matter. The idea of matter may be conceived of as increasingly dynamic, energetic, capable of sublimation to an incalculable degree, to its very prime in protyle, —perchance in light. Matter is an integral factor of the whole sensible universe, visible and invisible. The sensible universe is not only the show of things we perceive through our earthly, dense, gross or crassified physical organism; it is rather a system of worlds within worlds, of orders within orders of existence, of ever rarer, more delicate and more subtle ranges of æsthetic apprehension. Therefore at the back of a speck of protoplasm there are not only life and mind, which are not of the material order, but a series of subtle material dynamic schemes, force-systems or frames as it were, a conditioning chain of determinants governing the evolution of the physical germ. The soul is conceived of then, in this theory, as witness of a continuous process of 'descent' or condensation or externalisation of embodiment before its coming to be here, and a corresponding 'ascent' or sublimation-process in reverse order after it gets free of its earthly dwelling. Transcorporation in its simplest form may thus be thought of as only one circling of this nature. Man as spirit is conceived of as one with eternal reality, logically prior to all psychic conditioning in time and material embodiment in space, however manifold the modes of such conditioning or the moments of the genetic process or ways of becoming may be thought to be. Within the great process of things soul and body are a concrete duality in unity changing without as to body quantitatively and changing within as to soul qualitatively. The soul is the continuum that organizes and stores the experiences of the body-changes.

DRUID VISION OF ONE IN MANY AND THEIR BELIEF IN RE-BIRTH.

Eva Martin, writing to the Theosophist for August 1923 has the following observations as regards certain poems and beliefs of Druids which have come down to their descendents:—

But, from a mystical philosophical point of view of still greater interest is the ancient song of the Druid Amergin, composed when first he set foot upon Irish soil. Though there is no date to this poem, and no genuine proof of authorship, it has been said by William Sharp that these are probably "the oldes; surviving lines in any vernacular tongue in Europe, except Greek". He sang.

I am the wind that blows upon the sea, I am the ocean wave; I am the murmur of the surges; I am seven battalions; I am a strong bull; I am an eagle on a rock; I am a ray of the sun; I am the most beautiful of herbs; I am a courageous wild boar; I am a salmon in the water; I am a lake upon a plain; I am a cunning artist; I am a gigantic, sword-wielding champion; I can shift my shape like a god.

An almost exactly parallel passage can be taken from the Welsh bard, Taliesin:

I have been in many shapes before I attained a congenial form. I have been a narrow blade of a sword; I have been a

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drop in the air ; I have been a shining star ; I have been word in a book ; I have been a book in the beginning ; I have been a light in a lantern a year and a half ; I have been a bridge for passing over three-score rivers ; I have journeyed as an eagle; I have been a boat on the sea ; I have been a director in battle ; I have been a sword in the hand ; I have been a shield in fight ; I have been the string of a harp ; I have been enchanted for a year in the foam of water. There is nothing in which I have not been.

One finds it interesting to compare both of these with similar passages in the *Bhagawad-Gita* (as rendered in Dr. Annie Besant's beautiful prose translation):

I the sapidity in waters, O son of Kunti, I the radiance in moon and sun ; the Word of Power in all the Vedas, sound in ether, and virility in men ; the pure fragrance of earths and the brilliance in fire am I ; ....of purifiers I am the wind ; Rama of warriors I ; and I am Makara of fishes, of streams the Ganga am I ;..... I am the gambling of the cheat, and the splendour of splendid things I ; I am victory, I am determination, and the truth of the truthful I..... .....Of secrets I am also silence ; the knowledge of knowers am I.

Truly, it is passing strange, as Mr. Squire remarks, " to find Gael and Briton combining to voice almost in the same words this doctrine of the mystical Kelts, who, while still in a state of semi-barbarism, saw, with some of the greatest of ancient and modern philosophers, the One in Many, and a single Essence in all the manifold forms of life." Another poem, which enunciates the same doctrine, is sung by the great sea-god, Manannan ; but perhaps of all the writings of an occult nature that remain to us from these ancient sources the most interesting is this fragment of unknown antiquity from *The Black Book of Carmarthen*.

THE SOUL.

Soul, since I was made in necessity blameless.

True it is, woe is me that thou shouldst have come to my design.

Neither for my own sake, nor for death, nor for end nor for beginning.

It was with seven faculties that I was thus blessed.

With seven created beings I was placed for purification ;

I was gleaming fire when I was caused to exist ;

I was dust of the earth, and grief could not reach me ;

I was a high wind, being less evil than good ;

I was a mist on a mountain seeking supplies of stags ;

I was blossoms of trees on the face of the earth ;

If the Lord blessed me, He would have placed me on matter.

Soul, since I was made.....

Strange and obscure, yet curiously suggestive. this has the ring of true poetry, and the note of deep human feeling. It seems that the poet, overcome by a sense of the sadness of mortal existence, addresses his soul, with the feeling that to it he owes his capacity for sin and suffering. " Woe is me that thou shouldst have come to my design.....I was dust of the earth, and grief could not reach me ; I was a high wind, being less evil than good." It is much to be regretted that the rest of the poem should have been lost.

The ancient Kelts seem to have had a very strong sense of the importance of *names*—even to have held the theory that the name and the soul were one and the same thing. Several instances of this could be cited, and it is a fact which may particularly interest those who read Mr. Algernon Blackwood's remarkable story. *The Human Chord*, in which the practice of calling things and people by their " true names " was made use of with such potent effect.

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In *The Voyage of Bran* (Vol. II) by Mr. Alfred Nutt, will be found a very interesting chapter on "The Keltic Doctrine of Re-birth." This writer, however, does not think that the Irish doctrine had any connection with a belief in the life of the soul as distinct from that of the body or even that the doctrine shows any signs of philosophic or religious colouring. Mr. Squire seems to take a different view. He quotes Cæsar, who, writing of the Druids, remarks: "As one of their leading doctrines they inculcate this: that souls are not annihilated, but pass after death from one body to another, and they hold that by this teaching men are much encouraged to labour, through disregarding the fear of death." This reminds us of what Lafcadio Hearn says of the similar belief of the Japanese: "Its promises for future births and its fearlessness about journeying to the Meido, whither one travels with just a little tear or two only."

INDIAN MUSIC.

Mr. M. S. Ramaswamy Iyer contributes the following to the *Hindu* :—

Lord Sydenham, an ex-Governor of Bombay, addressed the students of the Bombay, Gandharva Mahavidyalaya thus: "In the direction of harmony, the West has gone much further than the East and is still moving. It is in the structure of its harmony that the western music is more complex than the eastern. This difference of musical taste, however it may have arisen, has an important result in the absence of concerted music in India. The co-operation of large numbers of voices or of instruments in producing a joint effect of powerfully reacting upon performers as well as audiences cannot find a place in the musical education of Indian people. India cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble choruses of a Handel's Oratorio, by the symphonies of the great European masters and even by the choral singing of a regiment on the march or of a gathering of Welsh holiday markers. I confess to my mind this seems to be a want in the music of India."

The late lamented Sir, T. Muthuswami Iyer, High Court Judge of Madras diluted the Lord's one-sided opinion in his own characteristic way: "By mutual contact, both the systems (European and Indian) may gain from a scientific point of view," Tartini loved Harmony; Rousseau loved Melody; while Burney wavered between the two. In this doubtful condition, to which of these two—Melody and Harmony—should India give the palm.

DIFFERENCE BETWEEN MELODY AND HARMONY.

But what is meant by 'Melody' and 'Harmony'? That we must first understand. The vital point of difference between the two lies in whether the notes in a given octave are produced successively or simultaneously. In the former case, you have 'Melody'; while, in the latter, you have 'Harmony.' Touch for instance 'Sa-Pa-Sa' successively and you get a mlody. But touch the same simultaneously and you get harmony. Melody can be produced by one voice, while harmony can be produced only by two or more voices. Melody encourages individualistic music and asserts the superiority of voice over instruments; while harmony leads to concerted music and drowns the voice in the ocean of instruments.

Mr. H. B. Krishna Row, B. A., of Mysore gives us two happy illustrations to bring home, even to the minds of children the real difference between melody and harmony. "When a feeling agitates a person, it exhibits itself by means of a continued voice, which is only a flow of a single sound varying in pitch here and there. On analysis, it will be found to resemble a chain of single notes, which succeed one another. It is impossible that at the same time two notes can sound together; for, in melody which ex-

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presses the feeling of the heart, single sounds succeed one another. But when a person stands on the shores of a mighty ocean, a feeling of grandeur enters into his heart. The waves beat against the shore in rapid succession ; various birds hover over it here and there with their sweet sounds ; the hissing of the wind and the bustle of the people add a charm to the scene. What kind of music can express the feeling thus aroused ? It is only the harmony of the West. One instrument expresses the splashing of the waves ; another represents the cries of the birds ; and a third expresses the sounds of human voices. All these sounds, though each varied in intensity in its own course, proceed simultaneously and constitute music which is termed Harmony in the West."

Indian and European Music.

Let us now turn to what others have said about the matter. " Indian music," observed Mr. T. A. Ramakrishna Iyer an ex-Sub-Judge and Chairman of the Reception Committee, Dakshina Sangitha Conference, Palghat of May 1923, " is like the Pacific Ocean, passive, calm, and serene, ; while European music is like the Atlantic Ocean, stormy, aggressive and boisterous." It is true that the Panama Canal has connected both the oceans. But has it changed the nature of the two waters ? Again, " Indian music," observed Tagore, " is like night, pure. deep, and tender ; while European music is like the day, a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. They both stir us ; yet, the two are contrary in spirit. But that cannot be helped. At the root nature itself is divided into day and night, unity and variety, finite and infinite. We Indians live in the realm of night and we are overpowered by the sense of the One and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows and takes us to that lonely region of the soul which lies beyond the phenomenal universe while European music leads us to a variegated dance through the endless rise and fall of human grief and joy."

You will now be in a position to understand that an Indian mind is meditative while a European mind is demonstrative ; that the mind impression affects an Indian, while the sense impression affects a European ; that melody comes from the mind impression while harmony comes from the sense-impression ; that melody lets emotion out, while harmony lets emotion in ; and that, finally, harmony causes emotion, while emotion causes melody.

Harmony in Indian Music.

Lord Sydenham regrets that harmony is still a want in India. But is not melody still a want in Europe ? Why is he more anxious to thrust harmony into India than to take in melody into his own country ? This is, however by the way. Let us seriously consider whether we really want harmony. In a sense we have it already. " Hindu music," observed S. N. Tagore, " is not devoid of harmony even in its limited sense and the first note, when sounded ever blends readily with successive notes into a harmonious relation so as to create pleasure " But the idea of harmony in Europe is the practice of singing by different persons with different instruments, as Soprano, alts, tenor bass etc. sometimes mixed up with a thunder here and the warbling of birds there Do we want that kind of harmony ? That's the question.

Mr. Fox Strongways has given out his opinion that from the point of language and climate, Indian music is too partial towards the dry, angular and curveless music of the West, with its pretended Harmony which is after all artificial." Mr. Krishna Row confirmed Mr. Srinivasa Iyengar when he observed : " The element of harmony of the west is present in nature more where

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there is discord than concord. Absence of proper illustrations from nature of the existence of harmony for the expression of internal emotion strengthens our view that it is only a work of artificial innovation." He then proceeded to explain why such an artificial harmony became so popular in Europe. "If we analyse what charm there is in cricket, chess, cards or the paper-chase, we shall find how, even with materials which are by themselves totally void of any higher purpose, artifice can weave a web of imaginative pleasure and attract a host of admirers. When we see how fortunes are staked on the results of Cricket matches and how intoxicated are players while engaged in cards, is there any wonder that harmony should find a large number of supporters ?"

I, for one, would suggest that the Indian musician may learn harmony of the West as a matter of curiosity but, ever keep it distinct from the Indian system wherein it should never be ingrafted. I would further inform Lord Sydenham that he and others of his ilk cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble songs of Thiagaraja, by the stirring kirthis of Dikshittar, and even by the choral songs of Gopalakrishna Bharathi—all being fortunately untainted by "the most artificial and pretended harmony."

POMPEII RE-EXCAVATED.

An Italian named Spinazzola has been long engaged in excavating the long forgotten Pompeii, the town that lay under the ashes of Vesuvius, according to his new methods of disinterring ancient remains without destroying or disfiguring them. His discoveries have given a rude shock to the theories formed as regards the life and culture of the ancient Romans by archæologists that have preceded him The following are a few extracts from an account of the new excavations given in the New York *Times* by Arnold Curts, excerpts from which are reproduced in the *Literary Digest* for July 14th, 1923 :—

"The writings and reconstructions of studious and competent archeologists, such as for instance, Augustus Mau, had led one to expect streets in which the houses had no external windows—only a door and, perhaps, a few barbicons—in which balconies were rare, in which, in other words, houses were nothing but big boxes with roofs leaning towards an inner court, into which the only windows of the house opened. Even the existence of second floors was considered problematic or, at any rate, very unusual.

"But then one sees the 'Street of abundance'! Two-story houses everywhere, with far projecting balconies and windows, windows everywhere. Windows with iron gratings on the ground floor, windows with marble or stone frames, carved or plain, white or colored, windows to suit all tastes. Balconies and loggias, large and small, with graceful pillars or without, here, again, to suit all tastes. And paintings, and shop signs, and posters, and scribblings on the walls. Everything is still there.

"The luxuriousness of the bathrooms is amazing. In one case two rooms compose the bathing suite. One is the 'apoditerium' or changing-room, and the other the 'caldarium, or bathroom proper. The caldarium had its walls and floor made of special hollow bricks, through which hot air circulated.

"All the rooms are magnificently decorated. Frescos adorn all the walls, from cellars to the outside of the houses, and with such a richness of colour and such a vividness of tone as to leave one gasping. The paintings generally divide the walls into panels, on each of which is represented a scene of movement. Bet-

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ween the panels are festoons of flowers and fruits. The Hellenic influence of Pompeian art is very noticeable, especially in the frescos, a majority of which represent scenes from Homer's 'Iliad' A very interesting and hitherto unknown architectural characteristic has been discovered in the most recent excavations. The roofs of the houses were made of tiles and did not end flush with the sides of the walls, but overhung by the length of several tiles, thus affording the sidewalk protection from sun and rain. By this discovery significance has been given to the Latin word 'pluma" which is often found in Latin writings, always in connection with houses and walls, but whose exact meaning had hitherto remained unknown. Obviously pluma' means a projecting cornice, whose object was similar to that of the canvas awnings which protect modern shop windows from the fierce rays of the sun."

" These shops had signs outside, which by there variety and bright colors sought to attract the attention of the passers-by. These signs were works of art and were, apparently, constantly being changed. A dyer's shop has on both sides of the door two of the most wonderful frescos in Pompeii. On the left there is a temple of yellow marble, from which Mercury (the god of commerce) steps out hurriedly (as can be seen from his flowing robes) carrying in one hand his sacred rod and in the other a bag. On the right there is a wonderful picture of Venus standing on a royal chariot drawn by four immense elephants. She is clothed in a cloak, blue as the sea she was born from, and on her head she wears a high golden diadem. The vividness of the colors and the technique of the execution are amazing. These frescos, now valued so highly, were in those days nothing but ordinary shop signs, which would be changed as soon as they became soiled by passers-by rubbing against them or scribbling on them. A coat of whitewash was applied and a new fresco painted on top.

" Two more particularly interesting frescos appear outside the shop of a man who, not being a Pompeian but a Roman and apparently very proud of it, pointed, the fact out by adorning his shop with a painting of Romulus, the founder of Rome on one side, and of Aeneas, the chooser of the site where Rome was built, escaping from troy with Anchises and Ascanius, on the other. Similar paintings are found outside all shops, varying in beauty and artistic value.

" Another discovery of great value is a public laundry in perfect state of preservation, which had just been completed when it was engulfed in the general ruin which overlook Pompeii. That it had only just been completed is proved by heaps of mortar and stone masons, instruments which were found on the side-walk outside. Here are cisterns and tubs of all sizes and shapes, with an extremely ingenious system of water piping. "

EVOLUTION IN ITS LATEST PHASES.

Commenting on a book, named 'The Laws of Life,' by Prof. William N. Goldsmith, Wilhemien E. Key writes in *Good Health* :—

Before considering the meaning of evolution, ' it may be well to emphasize the fact that it' neither eliminates God, nor does it teach that monkeys are the ancestors of men. '

If this is the considered opinion of an advocate of evolution, we wonder what doctrines the theory of evolution now stands for. When the animal heredity of man is rejected, the most offensive and perhaps most presumptuous part of the theory is renounced. There remains only gradation in the animal kingdom, gradation in respect of the complexity of the physical construction, and of the efficiency of the intellectual powers, of animals.

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A new evidence in support of the theory of evolution, qualified as stated above has been found.

"The general scheme of animal relationships is then taken up and the long path from ameba to man is outlined with a remarkable fulness of illustration. Evidences of the organic relationship of animals are recounted as shown by certain blood tests which have been receiving considerable attention in recent years. The blood consists of corpuscles floating in a serum. On mixing the blood of animals, it was found that the serum of one animal's blood sometimes destroyed the corpuscles of the other animal's blood, and at other times did not. As the experiments were multiplied it was found that the amount of destructive action exercised by one specimen of blood upon another was in direct proportion to the nearness or remoteness of relationship between the animals. If the animals are closely related, there is no disturbance when their blood is mixed; when they are not closely related, the serum of one destroys the corpuscles of the other and the intensity of this action is proportionate to the remoteness of the relationship. These tests have been further elaborated and all tend to confirm the first results. On both tests it has been found that the blood of man and of the anthropoid ape behave in a way to indicate they are closely related, while the relation is more remote in the case of the monkeys and the lemur. Thus the evidences for evolution from the fields of anatomy, embryology and fossil study are receiving strong additional support from the field of physiology."

PHYSICAL CULTURE FOR INDIAN GIRLS.

Women require exercise as much as do men, though not one of the same sort. Through false modesty, however though we have course and systems of exercise for our boys and men, our girls and women we leave to mere chance. It is very seldom that one comes across a scheme of drill and physical culture devised for the exclusive benefit of the tender motherly sex. In the pages of the *Welfare*, August number, there appears an article by St. Nihal Singh, embodying his observations of the workings of a method in vogue at Prof. Manek Rao's *akhara* at Baroda. Its chief recommendation is that the exercises it comprises are Indian — their names, their commands and the plays themselves.

The girls, sometimes even, sometimes odd in number, stood in a row, at the head of which was Shushila, a daughter of Pandit Atma Ram, the Arya Samajist who for many years has been in charge of the schools and boarding houses for "untouchables" in Baroda. She had the advantage of five years' training, and acted as leader. They called out their numbers, at her word of command, spoken in Hindi, "ek" "do", "tin", etc. Professor Manek Rao has invented these commands and unless an Indian has become hopelessly denationalised, he is bound to admit that they are no less forceful than those uttered in English.

Then, one after the other, they performed the exercises and played the games taught them by Miss Sheikh. Sometimes they used Indian clubs, sometimes light lathis, sometimes no apparatus of any kind. Though they had very little experience, most of them being beginners, I was struck with the facility with which they performed the drill.

The first game they played was known by the Marathi name of *Kombada*, which means "cock." They squatted in a line, hugging their knees, with only their feet touching the ground, hopped about like cocks ten times, backwards and forwards.

Then they played "double *Kombada*." Two girls sat in a squatting position, close

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together, one behind the other, with her arms around the limbs of the girl in front of her. In order not to disturb the harmony of their movements as they hopped about, the players had to balance each other with their bodies, a feat difficult to perform.

A third variation of this game was *Oodat Kombada*, one girl stood, and the other squatted in front of her clasping her arms about her limbs. Both then hopped together.

The girls next played *Jimma*. An even number of girls stood facing each other in two rows. Each clapped her hands together three times. Then those in both rows took a short jump to the left and clapped once, after which they jumped to the right, and again clapped once, and resumed the first position, clapping once as they did so. Finally the girls in the two rows clapped each other's hands once. This completed one movement. For the succeeding movements, which numbered ten, the first three claps introducing the game were omitted.

How many variations they gave to Jimma! The girls stood in a circle, clapping first the hands of the one on the right, then of the one to the left. Again a double circle was formed, one within the other, in which case, after clapping the hands of the girls on either side, those in the inner circle whirled around and clapped the hands of the girls in the outer circle with whom they found themselves face to face.

When I met Miss Sheikh, a few days after I saw this performance, I asked her how she began to give instruction. She replied that if the pupil is a grown-up woman capable of concentration, she is first taught various *asans*, or yogic postures, both sitting and standing. She generally begins with *tolasan*, sitting in yogi-fashion, with the palms resting on the ground, and lifting the body up and down. This exercise is varied by swinging the body backward and forward, and in that case popularly known in Maharashtra as *parana*.

Another of the *asans* modified into a game is *padasan*, known as *adya bai*. The pupil stands on one foot, while the the other foot is pressed against the opposite leg, just above the knee. Then she makes motions, with her clenched fists, as if she were drawing water.

After the *asans* have been mastered, the pupil is taught advanced exercises. Great care is taken to prevent them from straining the body or mind, effort being made to develop the muscles gradually.

Young girls generally begin their physical culture training by being immediately introduced to games, of which there are two score, so varied that between them every part of the body is exercised.

A game which has great possibilities as an exercise is Gof, which according to tradition, has been popular in India since the days of Krishna, who played it in company with the milkmaids of Brindaban. It consists of twisting and weaving several ropes of different colours together so as to make one cord. Strings or pieces of cloth are hung from the centre of the ceiling or from the branch of a large tree. The players each holding one of these loose strands, stand in a circle beneath the central point. The particular form of the twist which the woven cord is to take is fixed upon beforehand, and this determines the movements of each of the girls, who sing a merry chorus as they move about, rope in hand, taking their appointed places in turn, so as to give the proper twist to the cord that is being woven. The many-shaded strands and bright-hued dresses and the graceful movements of the children, who sway their bodies and arms in time with the songs they sing, produce an extremely picturesque effect.

Girgir-Masa, or "whirling fish," is another popular exercise. The girls stand in

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a circle, a short distrance apart, and, at a given signal, each begins to spin round and round.

One of the games by which Miss Sheikh sets great store is a sort of dance. The girls stand in a circle, and with a slight skipping motion, at each step, move round, shading the eyes with the hand and looking into the distance, first with the right hand, turning to the right, then with the left, turning in that direction. This game provides exercise for the whole body, from head to foot.

Another game greatly valued as a physical exercise is known as *Pimpalpan*, and is meant for girls of eight years old and above. Any number, odd or even, may play it. After forming in line and counting their numbers the leader sings a song to the effect that "we should play the game of *Pimpalpan* and be healthy." This song is then repeated by the others. After that they form a circle, all facing the centre place their hands on their hips, and stand with their heels together at an angle of 45 degrees. Nine feet of circumference is required for each one, so her hands may be stretched sideways without interfering with her neighbours. The leader then says "Pim-pal-pan," in three distinct syllables, which is a signal for the girls to stand at attention, breathe in and slowly stretch their hands over their heads, with the palms outwards, the two thumbs touching, the remaining eight fingers closed, the space between the two hands forming the figures of a leaf of the *Pimpal* tree. This function is held for a few seconds, then, slowly breathing out, the two hands are dropped until they touch the thighs. This movement is repeated twelve times. As a variation, the movement is repeated quickly 24 times, jumping sideways, leaving a space of twelve inches between the two feet. The leader counts the movements, and, when she says "*a—ram*" in two distinct syllables, the game is stopped, and the girls form a straight line as at the beginning. They then fold their hands, say "*namaste*" to the senior girl and disperse.

In addition to the games employed for in-door drill, Miss Sheikh encourages her pupils to take part in the more strenuous games played out-doors, like *Oon-oon-savli*, *atya-patya*, or *kho-kho*, which are also played by boys.

THE RUINOUS EFFECTS OF POLYGAMY

S. Khuda Bakhsh, M. A., in the course of a learned contribution to *The Calcutta Review* for August 1923, thus rues the effects of polygamy among Abbasides :—

If these were the effects of polygamy on political and economic conditions no less catastrophic were its effects on the social and moral life of the people. We early called attention to the fact that gradually a great change was effected in the view regarding purity of descent. While in Arab antiquity a high value was placed on nobility of descent on the woman's side; later this was completely ruled out of consideration, with the result that no check or restraint was left upon indiscriminate polygamy. A degenerate and effeminate race of bastards thus came into being, with neither courage nor ability to maintain the high traditions of their fathers. Polygamy, in short, degenerated into the rule of mistresses and courtesans. It destroyed well-regulated family life, and let in a flood of evil effects. There originated the fatal germ of decay and death which stole into all Mohamedan States. In the Oriental courts of the middle ages—in Baghdad, in Cordova, as also elsewhere—polygamy steadily sapped the moral strength of the people. Imagine an old Oriental *harem*, with its countless inmates—wives and sons and daughters and the rest of them—and its poisonous atmosphere of hatred, distrust and suspicion. What impression would the ambitious and intriguing wives make

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upon youthful, pliant minds? Indeed, the more numerous the family, the less was the love of the father for his offfspring. They grew up in a hateful *environ* of ever-warring, wrangling wives. Each saw in his brother an unworthy, evil-minded rival. If one ascended the vacant throne—the rest banded themselves together against him—seething with one thought; namely, his fall, and stirred by one ambition; namely, to seize the throne for himself. In the earlier days when only the child of a noble-born lady was looked upon as a legitimate successor, a wholesome restraint existed which obviated fratricidal warfare. But soon this principle was a thing of the past, and *all* —regardless of birth—pressed forward an equally valid claim. To polygamy are clearly traceable the numerous fratricides, insurrections, and disputes over succession which disfigure and dishonour Oriental history.

THE CRUELTY OF HAREM LIFE

Further on, the same writer commenting on the immoralising tendencies of *harem* life, says :—

What made love-affairs so tragic in the *harem* was the fact that, though opportunities were only too plentiful for slaves to love and to be loved, yet there never was a hope nor a prospect of peaceful union or a happy termination. As a rule discovery drew upon the guilty couple the unmeasured wrath of the master, and meant, generally death for one or the other party—perhaps of both. Rare was an ending so exceptional as in the following case, The Caliph Mahdi, being informed that a young man had managed to get into the room of a slave-girl, straightway sent to her room where a youth of attractive appearance was found. Forthwith he was taken to the Caliph, and the following facts came to light. The slave-girl belonged to his mother, and an attachment grew up between them. She was sold to the *harem* of the Caliph, and the youth staked his very life to see her, for without her he could not live, and he thus sought peace in death. The Caliph ordered twenty stripes. He bore the punishment with complete self-possession, and only said when it was over —'Never so long as I live shall I renounce my love for her.' This lashed Mahdi into fury and he sent for the executioner. Even this left the youth undeterred. He seated himself on the leather carpet on which executions took place and cheerfully awaited the fatal stroke. Only he begged permission of the Caliph to speak to her. When this permission was given he recited a verse which emphasized his undeviating love for her—torture and death notwithstanding. Mahdi kept silence for a time. Then tears flowed from his eyes, and he ordered the lovers to leave the place and go their way.' Such indulgence was exceptional, for jealousy, when once aroused, transformed the Arab into a blood-thirsty monster, and the life of a slave was to him of not the slightest moment of consideration. Although the jurists in their learned theories propounded that the life of a Muslim slave, was as valuable as that of a freeman, this view never really obtained wide acceptance—certainly never within the walls of the *harem* which, shut off from the outward world, impenetrable even to the police, was ruled by a despotic master or mistress, who, untroubled and unrestrained, dealt summarily with the question of life and death.

UNNATURAL LOVE, A PRODUCT OF HAREM LIFE.

A vice more condemnable still, for which *harem* life is responsible, is unnatural love between members of the same sex. Says the learned and judicious writer :—

To the degrading influence of the *harem* system must be ascribed a vice, which more than any other, has contributed to the deep decay of morals and the inevitable loosening and dissolution

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of the family tie in the Orient. It was unnatural love—for this poisonous plant grew and throve on the soil of the *harem*. In the houses of the rich and powerful hundreds of young people were forced to live together. Relations between the sexes were as free and gay and easy for the rich as were well-nigh impossible for those that were not free and independent. Moreover, offences against chastity were brutally punished, though indifferent was the moral tone, and lax and shameless was the talk regarding matters sexual in high circles. Thus, to escape punishment, unnatural love grew up between slaves of the same sex. While fear of punishment accounts for the introduction and growth of this vice among the slaves—a very different reason explains its progress and diffusion among the rich. The wealthy debauchee, enfeebled and sated with the enjoyments of the *harem*, looked for new diversions and gaieties, and found them in these revolting practices.

To S. Khuda Bakhsh love-poetry addressed to males appears to be a concommitant of unnatural love. Among early Arabs, he says, such love was not known, and in evidence, he cites the testimony of *Kitab-ul-mowashaha* as follows :—

The author of the *Kitabul-mowashaha* says (Fol. 102) : " I know of no ancient Arab poet who, in his poetry, ever thought of singing the praises of other than women. "

Panini and the Authorship of the Unadi Sutras.*

(By Professor K. B. Pathak, B. A.)

The authorship of the Unadi Sutras has been discussed by many distinguished European Sanskrit Scholars. Prof. Max Muller and Dr. Aufrecht maintained that these Sutras were anterior to Panini, while Goldstucker, in his very elaborate study of Panini, contends that this Grammarian composed only a list of Unadis but that the Unadi sutras as we have them, were the work of some later author. It may also be mentioned here that Vimala, a writer not later than the thirteenth century, claims the authorship of the Sutras for Vararuci-katyayana, while Nagojibhatta, a recent commentator, ascribes it to Sakatayana, who preceded Panini.

I shall first cite two passages which were overlooked by Goldstucker and in which Patanjali and Katyayana assure us that it was Panini himself who composed the Unadi sutras.

सार्वधातुकमपित् [ङित्] 1. 2. 4.

सार्वधातुग्रहणं किमर्थम् ।

अपिदितीयत्युच्यमान आर्धधातुकस्याप्यनेनापितोङित्त्वं प्रसज्येत । कर्ता । हर्ता ।

नैष दोषः । आचार्यप्रवृत्तिर्ज्ञापयति नानेनार्धधातुकस्यापितो ङित्त्वं भवतीति यदयमार्धधातुकीयान्कांश्चिन्ङितः करोति चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्, नङः ।

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सार्वधातुकेऽप्येतज्ज्ञापकं स्यात् ।
नेत्याह । तुल्यजातीयस्य ज्ञापकम् ।
कश्च तुल्यजातीयः ।
यथाजातीयकाश्चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्,नङः । कथंजातीयकाश्चैते आर्धधातुकाः॥
यद्येतदस्ति तुल्यजातीयस्य ज्ञापकमिति, चङङौ लुङिणकरणानां ज्ञापकौ स्याताम्, नजिङ्वर्तमान कालानां, ङ्वनिब्भूत कालानाम्, अथङ्शब्द औणादिकानां,नङ्शब्दो घञर्थानाम्। तस्मात्सार्वधातुकग्रहणं कर्तव्यम् ॥

Mahabhasya
Kielhorn's 2nd ed. Vol. I, p. 193.
Nirnaya. S. Press, ed. Vol. II, p. 5.

Translation :—

[A "sarvadhatuka termination which is not पित् becomes ङित्" 1, 2, 4.

For what purpose is the word सार्वधातुक used here ?

If only the word अपित् were used the rule would hold good in the case of every ardhadhatuka, which is not पित् such as कर्ता हर्ता.

This is not a defect. The language used by the Acarya (Panini) indicates that by this, (every) ardhadhatuka, which is not पित्, does not become ङित् since this Acarya (Panini) affixes ङ् (the indicatory letter) to (only) some ardhadhatuka terminations, namely, चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्, and नङ्.

This ज्ञापक (indication) would be also applicable to Sarvadhatukas.

No. says he ; a ज्ञापक is applicable to a thing of the same kind.

What is meant by तुल्यजातीय ?

Of the same kind as the terminations चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ् and नङ्.

Of what kind are these ?

Ardhadhatukas.

If it were true that a ज्ञापक would apply to things of the same kind, then a ज्ञापक of चङ् and अङ् would apply to all the Vikaranas of लुङ्, that of नजिङ् would apply to all present tenses, that of ङ्वनिप् to all denoting past tense.

The ज्ञापक of the termination अथङ् would be applicable to all Unadi terminations, that of नङ्, to all the senses of घञ्. Therefore, the use of the term सार्वधातुक is essential in this Sutra.]

This passage in the Mahabhasya is most interesting from a historical point of view. It suggests important reflections. Here Patanjali says that Panini affixes the sign ङ् to seven terminations. Of these terminations five occur in the following Sutras of the Astadhyayi :—

विभाषा धेट्श्व्योः [कर्तरि चङ्] III, 1, 49.

अस्यतिवक्तिख्यातिभ्योऽङ् III, 1, 52,
जृस्तम्भुमुचुग्लुचुग्रुचुग्लुचुग्लुञ्चुभ्विभ्यश्च
[वा अङ्] III, 1, 58.

सुयजोर्ङ्वनिप् III, 2, 103.
स्वपितृषोर्नजिङ् III, 2, 172.
यज वाच यत विच्छ प्रच्छरक्षोनङ् III,3,90.

The remaining termination अथङ् which, Patanjali says, is आणादिक and

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to which Panini affixes ङ् is actually found in the following Unadi Sutras: –

शीङ् शपिरु गमिवञ्जिजीवि प्राणिभ्योऽथः III, 113.

भृञश्चित् [अथः] III, 114.

रुदिविदिभ्यां [अथः] ङित् III, 115.

उपसर्गे वसेः [अथः ङित्] III. 116.

Patanjali is not content with giving his opinion about Panini's authorship of the Unadi Sutras, but hastens to fortify his position by citing the authority of his predccessor Katyayana in a second passage thus : –

अथ किमर्थं पृथङ्डित्किती क्रियेते न सर्वं किदेव वा स्यान्ङिदेव वा।

पृथगनुबन्धत्वे प्रयोजनं वचिस्वपियजादीनामसंप्रसारणं सार्वधातुकङ्वादिषु ॥८॥

पृथगनुबन्धत्वे प्रयोजनं वचिस्वपिमजादीनामसंप्रसारणं सार्वधातुके चङादिषु च॥ सार्वधातुके प्रयोजनम्। यथेह भवति सुप्तः सुप्तवानित्येवं स्वपितः स्वपिथः अत्रापि प्राप्नोति ॥ चङादिषु प्रयोजनम्। के पुनश्चङादयः। चङ्ङुजिङ्ङुनिबथङ्नङः। चङ्। यथेह भवति शूनः शूनवानित्येवमशिश्वियत् अत्रापि प्राप्नोति। अङ्। यथेह भवति शूनः उक्त इत्येवमश्वन् अवोचत् अत्रापि प्राप्नोति। नजिङ्। यथेह भवति सुप्त इत्येवं स्वप्नक् अत्रापि प्राप्नोति। ङ्वनिप्। यथेह भवतीष्ट इत्येवं यज्वा अत्रापि प्राप्नोति। अथङ्। यथेह भवत्युषित इत्येवमावसथः अत्रापि प्राप्नोति। नङ्। यथेह भवतीष्टमित्येवं यज्ञः अत्रापि प्राप्नोति।

Mahabhasya
Nirnaya Sag. ed, Vol. II, p. 4.
Kielhorn's 2nd ed. Vol. I, p. 192.

Translation :—

[For what purpose then are two separate letters, ङ् and क् made indicatory (by Panini); why should not every thing be either कित् or ङित्?

The reason for separate indicatory letters is the absence of संप्रसारण in the case of वच्, स्वप् and यजादि roots before (अपित्) Sarvadhatuka terminations as well as before चङ्, and other terminations.

Reason as regards सार्वधातुक.

Just as सुप्तः, सुप्तवान् have संप्रसारण, so स्वपितः and स्वपिथः would undergo the same change.

Reason in the case of चङ् and other terminations.

What are चंङादि terminations? चङ्, अङ्, नजिङ् ङ्वनिप्, अथङ्, and नङ्.

चङ्—as in शूनः, शूनवान् so also there would be संप्रसारण in अशिश्रियत्.

अङ्—as in शूनः, उक्तः, so also there would be संप्रसारण in अश्वन्, अवोचत्.

नजिङ्—as in सुप्तः, so also there would be संप्रसारण in स्वप्नक्.

ङ्वनिप्—as in इष्टः, so also there would be संप्रसारण in यज्वा.

अथङ्—as there is संप्रसारण in उषित [before क्त] so also there would be संप्रसारण in आवसथ.

नङ्—as in इष्ट so also in यज्ञ there would be संप्रसारण.

Those who have studied Panini's system of grammar, are aware of the fact that words which take कित् or ङित् terminations do not undergo गुण. If the prevention of गुण is to be indicated

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by the use of both these letters क् and ङ् this purpose can be easily served by employing either क् or ङ्; it is unnecessary to use both letters. Katyayana, however, tells us that Panini has a special reason for using both letters. Certain words which undergo संप्रसारण before कित् terminations, do not undergo this change before ङित् terminations. Patanjali illustrates Katyayana's view by giving concrete instances. We are here only concerned with the root वस् which forms its past participle in क्त as उषित while the same root gives the word आवसथ when the औणादिक प्रत्यय अथङ् is added to it. It is thus clear that Panini has affixed the sign ङ् to the Unadi termination अथ in order to indicate the fact that the letter व in the sanskrit word आवसथ " a house " does not change into उ.

I have already quoted above the four Unadi Sutras which teach the formation of the word आवसथ. Kaiyata thus refers to the last two Sutras :—

रुदि विदिभ्यां ङिरित्यतो ङिदिति वर्तमाने उपसर्गे वसेरित्यथप्रत्ययः।

Nagojibhatta remarks :—

अथङिति। एवमानुपूर्वीक एव प्रत्यय इतिभावः॥ अन्यथा फलाभावात् उपसर्गेवसेरित्यत्र ङिदित्यनुवृत्तौ भाष्यसंगतिः स्पष्टैवेति केचित्।

The text and the order of these four Unadi sutras, as they are preserved by Bhattoji Diksita and his Commentator Jnanendra sarasvati, must have been identical with those known to Katyayana, Patanjali, Kaiyata and Nagojibhatta, as is evident from the statements of these authorities quoted above. These facts will suffice to convince Sanskrit scholars that the Unadi Sutras were composed by Panini himself.

Another interesting fact to which I invite the attention of Sanskrit scholars is that Patanjali speaks of the Unadi terminations as आर्धधातुकीयाः and आर्धधातुकाः in the passages discussed above. Panini defines आर्धधातुक thus :—

तिङ्शित् सार्वधातुकम् III, 4, 113.
आर्धधातुकम् शेषः III, 4, 114.

These two Sutras occur nearly towards the end of the 3rd Adhyaya of the Astadhyayi. Patanjali says that the term शेषः " remaining " has reference to those terminations which have been already enumerated in this Adhyaya :—

अनुक्रान्तापेक्षं शेषग्रहणम्।

Kaiyata explains :—

ये प्रत्ययास्तिङ्शिद्वर्जितास्ते आर्धधातुकसंज्ञा भवन्ति नत्वनुक्रम्यमाना इत्यर्थः।

And the Sutra : परश्च occurs at the beginning of this very Adhyaya.

अयमप्यधिकारो योगे योग उपतिष्ठते परिभाषा वा.....चकारः पुनरस्यैव समुच्चयार्थः, तेनोणादिषु परत्वं न विकल्प्यते। Kasika III. 1, 2.

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The Nyasakara Jinendrabuddhi explains :—

अथ चकारः किमर्थः ? यावता नात्र किञ्चित् प्रकृतमस्ति यच्चकारेण समुच्चीयत इत्याह चकारः पुनरित्यादि । अन्यस्य समुच्चेतव्यस्याभावादस्यैव समुच्चयार्थश्चकारो विज्ञायते । तेन बहुलाधिकारेऽपि ये प्रत्यया विधीयन्ते तेष्वप्युणादिषु परत्वं न विकल्प्यते । किमर्थं पुनरिदमुच्यते ? परो यथा स्यात् पूर्वोमाभूदिति ।

Haradatta endorses the Nyasakara's view thus :—

तेनेति । अन्यथा बहुलवचनस्य सर्वोपाधिव्यभिचारार्थत्वादुणादिषु परत्वस्यापि विकल्पः संभाव्येत ।

This view is confirmed by the Karika cited by Patanjali :—

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।

The gist of these passages is that the Adhikara Sutra **परश्च** III, 1, 2, which is at the beginning of the first Pada of the third Adhyaya of the Astadhyayi, exercises its authority over the Unadi Sutras occurring at the commencement of the third Pada of the same Adhyaya just below the Astadhyayi Sutra : **उणादयो बहुलम्** III; 3, 1, and indicates that the Unadi terminations come immediatety after the verbal roots in the Unadi Sutras. While Patanjali calls these terminations **आधर्धातुकीया :** or **आर्ध धातुकाः**, Katyayana frequently refers to them as **कृत्प्रत्ययाः** as they come under the definition **कृदतिङ्** III, 1, 93. The conclusion that can be drawn from these facts is that the Unadi sutras form an integral part of the Astadhyayi.

Let us now proceed to discuss the authorship of the verses descriptive of the Unadi Sutras cited in the Mahabhasya and the Kasika, and explained by Patanjali, the Nyasakara, Kaiyata and Haradatta.

उणादयो बहुलम् III, 3, 1,

बहुलवचनं किमर्थम् ?

बाहुलकं प्रकृतेस्तनुद्रष्टेः प्रायसमुच्चयनादपि तेषाम् । कार्यसरोपविधेश्च तदुक्तं नैगमरूढिभवं हि सुसाधु ॥१॥

नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम् । यन्न पदार्थविशेषसमुत्थं प्रत्ययतः प्रकृतेश्च तदूह्यम् ॥२॥

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।
कार्याद्विद्यादनूबन्धमेतच्छास्त्रमुणादिषु ॥३॥

Translation :—

[Why is the word **बहुलम्** used here ? **बाहुलकम्** (**बहुलम्**) is used in order to point out the small number of verbal bases, to which Unadi terminations are affixed (in this Unadi treatise) ; moreover, some Unadi terminations only are collected here. The word **बाहुलकम्** or **बहुलम्** is also used to denote that some operations such as **वृद्धि, संप्रसारण** etc., are but imperfectly described here, because Vedic words and words current in society are very excellent.

Every noun is said to be derived from a verbal root in Nirukta and Sakatayana says the same thing in grammar. In case specific verbal bases or terminations are not given here, such bases, are to be conjectured from verbal bases given here.

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In words possessing conventional meanings, forms of verbal roots appear first, then follow terminations, symbolical letters are distinguishable by means of operations such as **संप्रसारण, वृद्धि** etc This is the teaching in the Unadis.]

Before these introductory verses the Kasika reads :—

वर्तमान इत्येव, संज्ञायामिति च। उणादयः प्रत्यया वर्तमानेऽर्थे संज्ञायां विषये बहुलं भवन्ति। Jinendrabuddhi and Haradatta say that **वर्तमाने** is obtained by **अनुवृत्ति** from **वर्तमाने लट्** III, 2, 123, and **संज्ञायाम्** from **पुवः संज्ञायाम्** III, 2, 185.

If the three words **वर्तमाने, संज्ञायाम्** and **बहुलम्** are Adhikaras, and they can be Adhikaras to the Unadi Sutras only, a question naturally arises, why are they repeated in the following Unadi Sutras :—

वर्तमाने पृषद्बृहन्महज्जग च्छतृवच्च II, 84.
धृषेर्धिषः च संज्ञायाम् II, 82.
बहुलमन्यत्रापि II, 37, 49 etc.

Jinendrabuddhi replies :—

भूतेऽपि दृश्यन्त इति (III. 3, 2) वचनाद् भूतेपि पृषदादयोभवन्तीत्याशङ्कानिवृत्त्यर्थम्। वर्तमानग्रहणं प्रकृताया एव संज्ञाया अनुवृत्तेर्दृढीकारणार्थम्। पुनः संज्ञाका (क) रणं बहुलवचनादसंज्ञायामपि भवन्तीत्याशङ्कानिवृत्यर्थं वा। अस्यैव बहुलस्य स्मरणार्थं पुनर्बहुलग्रहणम्। एवं हि विस्मरणशीलानामनुग्रहः कृतो भवति।

So then Panini himself who composed the Sutra **उणादयो बहुलम्** III, 3, 1 repeats the word **बहुलम्** very often in his Unadi Sutras to refresh the memory of forgetful students.

Jinendrabuddhi adds :—

अन्यैरपि प्रमाणपुरुषैर्नैगमरूढिभवानां व्युत्पाद्यत्वमभ्युपेतमिति दर्शयितुमाह नाम च धातुजमित्यादि। निरुक्त इति। निरुक्ते शास्त्रे नामेति प्रातिपदिकम्।

तस्यहीयमन्याचार्यसंज्ञा। निरुक्तकारःस्वशास्त्रे निरुक्ते प्रातिपदिकं धातुजमाह न केवलं निरुक्तकार एवेहापितु .....व्याकरणेऽपि यः शकटस्य पुत्रः शाकटायनः सोपिनाम धातुजमेवाह।

Kaiyata says :—

नैगमरूढिभवानां व्याकरणेऽस्मिन् व्युत्पादनादसंग्धिं साधुत्वमवगम्यत इत्यर्थ। अन्यैरप्याचार्यैः शब्दानां प्रकृत्यादि विभागेन व्युत्पादनमभ्युपगतमित्याह नामेति।

Haradatta remarks :—

अन्यैरप्याचार्यैर्नैगमरूढिभवानां प्रकृत्यादिविभागेन व्युत्पादनं कृतमतोऽस्माभिरपि तत्कर्तव्यमेवेत्यभिप्रायेणाह नाम चेति। निरुक्तकारो हि यास्क आचार्यः स्वशास्त्रे निरुक्ते सर्वमेव नाम धातुजमाह। तोकमित्यपत्यनाम शकटस्य च तोक शाकटायनः।

Here **अन्यैः प्रमाणपुरुषैः, अन्यैःआचार्यैः** refer to teachers other than Panini. From those passages it is also obvious that in the opinion of these commentators Panini composed not only the Unadi Sutras but the introductory verses also, and the statement, **नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम्।** is not only a paraphrase of Yaska's words **नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च** but is actually suggested by them.

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This interesting fact is amply confirmed by a comparison of some statements in Yaska's Nirukta with the corresponding Unadi Sutras thus :—

(1)	Yaska says, (I, 13) **प्रथनात्पृथिवीत्याहुः**	Panini **प्रथेः षिवन् संप्रसारणंच** Unadi I, 156 **पृथिवी.**
(2)	Yaska I. 20 **भीमो बिभ्यत्यस्माद्भीष्मोप्येतस्मादेव,**	Panini **भियः घुग्वा, भीमः भीष्मः** Unadi I, 158.
(3)	Yaska II, 5 **गौरिति पृथिव्या नामधेयं यद्दुरगता भवति यच्चास्यां भूतानि गच्छन्ति,**	Panini **गमेर्डोः** Unadi II, 235.
(4)	Yaska I, 18 **स्थाणु तिष्ठतेरर्थेतिः,**	Panini **स्थाणु** Unadi III, 324. **उषिकुषिगार्तिभ्यस्थन्** Unadi II, 4.
(5)	Yaska II, 27 **अश्वः कस्मादश्नुतेऽध्वानम्,**	Panini **अश्वघृषिलटिकणिखटिविशिभ्यः क्वन्** Unadi I, 151,
(6)	Yaska VII, 24 **घृतमित्युदकनाम जिघर्तेःसिञ्चतिकर्मणः।**	Panini **अंजिघृसिभ्यः क्तः** Unadi III, 89.
(7)	Yaska IV, 17 **रयिरिति धननाम रातेर्दानकर्मणः,**	Panini **रातेर्डिः** Unadi II, 66.
(8)	Yaska III, 21 **स्त्रियः स्त्यायतेः अपत्रपणकर्मणः,**	Panini **स्त्यायतेर्ट्ट्, स्त्री** Unadi IV, 165.
(9)	Yaska X, 42 **इन्दुरिन्धेरुनत्तेर्वा,**	Panini **उन्देरिच्चादेः, इन्दुः** Unadi I, 13.
(10)	Yaska IV, 9 **लक्ष्मीर्लक्षणाद्वा,**	Panini **लक्षेर्मुट्च** Unadi III, 160.
(11)	Yaska VIII, 12, I, 7 **द्रविणं यदनेनाभिद्रवन्ति दक्षिणा दक्षतेः**	Panini **दुदक्षिभ्यामनिन्** Unadi II, 50.
(12)	Yaska III, 5 **श्मश्रु श्मनिश्रितंभवति**	Panini **श्मनि श्रयते डुन्** Unadi V, 28.
(13)	Yaska IX, 27 **आपः आप्नोतेः**	Panini **आप्नोतेर्ह्रस्वश्च** Unadi II, 58.
(14)	Yaska X, 7 **रुद्रः रोदयतेर्वा**	Panini **रोदेर्णिलुक्च** Unadi II, 22.
(15)	Yaska II, 18 **रात्रिः रातेर्वास्यात् दानकर्मणः**	Panini **रारादिभ्यां मिप्** Unadi IV, 67.

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(16) Yaska XI, 32
राका रातेर्दानकर्मणः
Panini
कृदाधारार्चिकलिभ्यः कः Unadi III, 40.

(17) Yaska II, 6
वृक्षोव्रश्चनात्
Panini
स्नुव्रश्चिकृत्यृषिभ्यः कित् [सः]
Unadi III, 66.

(18) Yaska III, 10
तळित्···ताडयतीति सतः
Panini
ताडेर्णिलुक्च Unadi I, 100.

(19) Yaska VI, 8
कृप् कृपतेर्वा कल्पतेर्वा
Panini
कृपोरोलः Astadhyayi VIII, 2, 18.

(20) Yaska III, 14
तस्करस्तत्करोभवति यत्पापकमिति नैरुक्ताः
Yaska X, 12
बृहस्पतिर्बृहतः पाता वा पालयिता वा
Panini
तद्बृहतोः करपत्योश्चोरदेवतयोः सुट् तलोपश्च,
Panini
तस्करश्चोरः। बृहस्पतिर्देवता
Astadhyayi VI, 1, 157.

(21) Yaska says (II, 2.)
तत्राप्येकेऽल्पनिष्पत्तयोभवन्ति तद्यथैतदूतिर्मृदुः पृथुः पृषतः कुणारुमिति,
Panini has accordingly
प्रथिम्रदिभ्रस्जां (कुः) संप्रसारणं सलोपश्च Unadi I, 29.
पृ (प्र) षिरंजिभ्यां (अतच्) कित् Unadi III, 111.

The masculine noun पृषतः, a spotted antelope, is formed with the termination अतच् which is कित् from the root प्रुष स्नेहन सेचन सेचनेषु of the 9th conjugation. This root प्रुष् undergoes संप्रसारण before the कित् termination, as has been explained above. The neuter noun पृषत् is separately derived from पृषु of the 1st conjugation.
वर्तमाने पृषद्बृहन्महज्जगच्छतृवच्च Unadi II, 84.

From the instances given above we can easily conclude that Panini has taken these etymologies from Yaska's Nirukta and in forming his Unadi Sutras, has utilized his own Anubandhas. I invite attention to the interesting fact that in the Unad Sutra forming पृथिवी the letter पृ is an Anubhandha ; पृथिवी takes ङीष् (ई) according to the Astadhyayi Sutra षिद्गौरादिभ्यश्च IV, 41. While the same letter in the Unadi Sutra teaching the formation of भीष्म is not an Anubandha, as it forms part of the word itself. Therefore Panini says.

कार्याद्विद्यादनूबन्धमेतच्छास्त्रमुणादिषु।

Panini has volunteered the explanation that these etymologies are according to the school of the Niruktakaras

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and Sakatayana as there opinions are reproduced in Yaska's great work. These etymologies are offered for what they are worth. This treatise does not represent Panini's personal views. He was aware of the heated controversy that had been raging over the origin of words for more than a century at least before his time between his time the followers of Sakatayana and the Niruktakaras on one hand and the followers of the grammarian Gargya on the other. Panini asserts his independence of judgment and gives occasionally proofs of his leanings towards the school of Gargya. Though in his Unadi treatise he forms the noun **ईश्वर** and its feminine **ईश्वरी**

अशेतेराशुकर्मणिवरट्च un. V, 57.

चकारादुपधाया ईश्वम् ईश्वरः, ईश्वरी

Panini prefers to derive this word meaning " a ruler " from the root **ईशू** to rule, with its feminine **ईश्वरा** thus:—

स्थेशभासपिसकसो वरच्

Astadhyayi sutra III, II, 175.

The word **कंस** is derived from the root **कम्** in Unadi Sutra

वृतृवदिहनिकमिकषिभ्यः सः Unadi III, 62

" This is according to the Nirukta school " says Panini but as a follower of the Gargya school, I think the word can not be traced to any root **अतः कृकमिकंस**

Astadhyayi Sutra VIII, 3, 46.

अयस्कामः, अयस्कंसः

One more instance will suffice for my purpose : Yaska says (III, 19)

"स्तेनः कस्मात् संस्त्यानमस्मिन् पापकमिति नैरुक्ताः"

Durga explains:—

अह "स्तेनः कस्मात्"? उच्यते--"संस्त्यानम्" संहतम् "अस्मिन्" "पापकम्" कर्म भवति "इति" एवं "नैरुक्ता" मन्यन्ते ॥ वैयाकरणानाममन्यथापि स्यादित्यभिप्रायः।

The followers of Gargya objected to this etymology that **स्तेन** but not **स्त्येन** with **य** in the first syllable is frequently found in the Rigveda. Panini, however, gives this Nirukta specimen of derivation in the Unadi Sutra :—

इयास्याहत्रविभ्य इनच् Un. 11, 46.

but prefers to trace the word to the root **स्तेनचौर्ये** elsewhere:—

स्तेनाद्यन्नलोपश्च

Astadhyay Sutra V, 1, 125.

in order to form the word **स्तेय.**

I have thus traced the origin of the two schools of thought among Sanskrit grammarians the **व्युत्पत्तिपक्ष** and the **अव्युत्पत्तिपक्ष** and have described the influence which they have exercised over Panini's writings. I have also established the priority of Yaska to Panini by unimpeachable evidence.

It is necessary to state here that Yaska's words.

अथापि द्विवर्णलोपस्तृचि इति (II, 2.)

has manifestly suggested Katyayana's Vartika

ऋचि त्रेरुत्तरपदादिलोपश्छन्दसि VI, I, 137.

and Patanjali quotes the passages

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षड्भावविकारा इति ह स्माह वार्ष्यायणिः। जायतेऽस्ति विपरिणमते वर्द्धते ऽपक्षीयते विनश्यतीति, शवतिर्गतिकर्माकम्बोजेष्वेव भाषितो भवति।

from Yaska's Nirukta

It is thus clear that Yaska preceded Panini, Katyayana and Patanjali.

Dr. Aufrecht draws attention to the fact that in one place (II, 38) we are told that the people of the north used the word कार्शक for 'a husbandman,' in another (IV, 128), that they employed कारि in the meaning of 'an artisan.' But he has omitted to state that the other forms कर्शक and करि are given by the commentator. Dr. Aufrecht also remarks, "in another place (III, 144) we find the name of Cakravarmana, an old grammarian, who is only once more quoted, namely in Panini VI, 1, 130." Here also Dr. Aufrecht has failed to indicate the purpose for which the old grammarian is mentioned. In the opinion of Cakravarmana alone, the word कुणप receives the उदात्तस्वर on the second syllable, while in the opinion of other authors including the author of the Unadi Sutras, the उदात्तस्वर lies on the first syllable of the word कुणप. Thus the mention of उदीचाम् and चाक्रवर्मण in the Unadi Sutras is intended to denote विकल्प or option as regards वृद्धि and उदात्तस्वर.

It is a well-known fact that Panini introduces into his Sutras the terms उदीचाम् and प्राचाम् and the names of Acharyas to denote विकल्प.

उदीचामातः स्थाने यकपूर्वायाः VII, 3, 46.

आर्यका। आर्यिका। चटकका। चटकिका।

Kasika remarks उदीचां ग्रहणं विकल्पार्थम्।

ई 3 चाक्रवर्मणस्य VI, 1, 130.

अस्तु हीत्यब्रवीत्। अस्तु ही इत्यब्रवीत्।

Kasika says चाक्रवर्मणग्रहणं विकल्पार्थम्।

In his Vartika on the Sutra नवेति विभाषा I, 1, 44 Katyayana says :—

आचार्यदेशशीलेन च तद्विषयता।

Patanjali explains आचार्यशीलेन देशशीलेन च यदुच्यते, तस्य तद्विषयता प्राप्नोति 'इकोह्रस्वोऽङ्यो गालवस्य (VI,3,61) प्राचाम वृद्धात् फिन् बहुलम् (IV, 1, 160) इति। गालवा एव ह्रस्वान् प्रयुञ्जीरन्, प्राक्षुचैव हि फिन् स्यात्।

The optional forms here indicated are ग्रामणिपुत्रः and ग्रामणीपुत्रः। ग्लु चु कायनिः and ग्लौचुकिः. In the same connection Patanjali remarks :—

आचार्यः खल्वपि संज्ञामारभमाणो भूयिष्ठमन्यैरपि शब्दैरेतमर्थं संप्रत्याययतिबहुलम्,अन्यतरस्याम् उभयथा, वा, एकेषाम्, इति।

In this passage आचार्य्य means पाणिनि Similarly the word प्राचाम् in the Sutra गुरोरनृतोऽनन्त्यस्याप्येकैकस्य प्राचाम्

(VIII, 2,86).

is explained as denoting विभाषा by Katyayana and Patanjali and the Kasika commenting on the Sutra (IV, 1, 160) says

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उदीचां प्राचामन्यतरस्यां बहुलमिति सर्व एते विकल्पार्थाः ।

Again in his Vartika on न यासयोः (VII, 3, 45) Katyayana says

वर्तका शकुनौ प्राचाम् ॥ ६ ॥

Patanjali adds, प्राचामिति किमर्थम् । वर्तिका ।

The Kasika remarks :—

वर्तका शकुनिः । प्राचामन्यत्र उदीचां तु वर्तिका ।

Panini, who was an Udicya, because he was a native of Gandhara, composed the following Unadi Sutra, explaining the formation of the word वर्तिका thus : –

वृतेस्तिकन् Unadi Sutra, III, 146.

Ujjvaladatta says,

वर्तका शकुनौ प्राचां । पा. ७, ३, ४५, ६ । इत्यकारस्येत्वेऽविधेये वार्तिकारंभाद्वतेण्वुल् वर्तिकेतिच व्याख्यातत्वादस्या नार्षता लक्ष्यते ।

Here the allusion is to Haradatta's words वृतेरर्यन्तान् एवुल, वर्तिका ।

Ujjvaladatta has left out the words एयन्तन्. Haradatta's explanation applies to वर्तिका भागुरी लोकायतस्य 'a commentary describing the Lokayata doctrine," which is a counter instance to शकुनाविति किम् ? Thus the doubt thrown on the genuineness of the Unadi Sutra is groundless. The प्राच्यदेश and the उदीच्यदेश referred to in the above discussion is thus described :—

लोकोऽयं भारतं वर्षं शरावत्यास्तु योवधेः ।
देशः प्राग्दक्षिणः प्राच्य उदीच्यःपश्चिमोत्तरः ॥
शरावत्या नद्या मर्यादायाः प्राक् सहरचरितो दक्षिणो देशः प्राच्यः ॥६॥ शरावत्या अवधेः पश्चिमेन सहचरित उत्तरो देशः (उदीच्यः), यदाह ।

प्रागुदञ्चौ विभजते हंसः क्षीरोदके यथा ।
विदुषां शब्दसिध्यर्थं सा नः पातु शरावती ॥

काशिका,

Amarakosa Oka's Ed, Vol. I. P. 47, Dr. Aufrecht's correction into वर्त्तिका शकुनौ प्राचाम् shows that he has failed to understand the reference.

Another point which is worth nothing here is that Ujjvaladatta says under Unadi Sutra III, 113.

अथ प्रत्ययोऽयमितिभाष्यं । तदुक्तं । के पुनश्च ङादयः चङङ् नजिङ् ङ्वनिबथङ् नङ इति ॥

I quote this from Dr. Aufrecht's edition p. 86. In the Notes we are asked to " see Patanjali on P. I. 2, 1." This reference will convince Sanskrit scholars that Dr. Aufrecht has entirely failed to grasp the meaning of the second passage in the Mahabhasya which has been explained above, and has besides done gross injustice to Ujjvaladatta, who intended that the Sutra उपसर्गे वसेः should come immediately after the Sutra रुविदिभ्यां ङित् thus—

रु विदिभ्यां ङित्
उपसर्गे वसेः [अथः ङित्] आवसथ

So that the termination अथ being made ङित् by अनुवृत्ति by the Acarya Panini indicates, in the opinion of Katyayana and Patanjali, the fact that the व of the root वस् in the word आवसथ does not undergo संप्रसारण.

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"The position of the Sutra भृञश्चित् remains unaffected by this change, as is plain from the following sequence of the Sutras :—

शीङ् शपि रु गमि वंचि जीवि प्राणिभ्योऽथः III, 113.

भृञश्चित् [अथः] III, 114.

रु विदिभ्यां ङित् [अथः] III, 115.

उपसर्गे वसेः [अथः ङित्] III, 116.

The Sutra भृञश्चित् can not precede the Sutra शीव &c., as अथ has to be obtained by अनुवृत्ति to form भरथ. Nor can the Sutra भृञश्चित् follow रुविदि etc., as भृ in भरथ undergoes गुण. It is thus clear that Panini composed these four Unadi Sutras in the order in which they were known to Katyayana and Patanjali, as is explained by Kaiyata and Nagojibhatta. The three important passages in the Mahabhasya, which have been explained above, were entirely overlooked by Goldstucker, who maintained that the Unadi Sutras were not composed by Panini. In support of his contention Goldstucker relies upon some other passages which he has misunderstood and misinterpreted. The first passage under Sutra VII, 1, 2 is given below. In this passage there are three Vartikas, dealing with Unadi Sutras which are explained by Patanjali. It must be emphasized here that none of these three Vartikas is assailed by Patanjali who merely confines himself to explaining Katyayana's views.

तत्रोणादिप्रतिषेधः ।

तत्रोणादीनां प्रतिषेधो वक्तव्यः शङ्कः शण्ढ इति । धातोर्वेयङ्वचनात् ।

अथवा यदयमृतेरीयङ् [३-१-२९] इति धातोरीयङ् शास्ति तज्ज्ञापयत्याचार्यो न धातुप्रत्ययानामायनादयो भवन्तीति । यदि हि स्युः ऋते इछङि त्येव ब्रूयात् । सिद्धे विधिरारभ्यमाणो ज्ञापकार्थो भवति न च तें इछङा सिध्यति । छङि सति वलादिलक्षण इट्प्रसज्येत । इति कृते ऽनादित्वादादेशो न स्यात् ॥ इदमिह संप्रधार्यम् । इट्क्रियतामा देश इति । किमत्र कर्तव्यम् परत्वादिडागमः । नित्य आदेशः । कृते ऽपीटि प्राप्नोत्यकृते ऽपि । आनित्य आदेशो न हि कृत इटि प्राप्नोति । किं कारणम । अनादित्वात् । अन्तरङ्ग स्तर्ह्यादेश. । कान्तरङ्गता । इदानीमेव ह्युक्तमायनादिषूपदेशिवद्वचनं स्वरसिध्यर्थमिति । तदेतदितरीयङ्वचन ज्ञापकमेव न धातुप्रत्ययानामायनादयो भवन्तीति ॥

प्रातिपदिक विज्ञानाच्च पाणिनेः सिद्धम् ॥ प्रतिपदिक विज्ञानच्च भगवतः पाणिनेराचार्यस्य सिद्धम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि ॥

1st Vartika

Those the Unadi words form an exception.

Bhasya

There (in the Unadi Sutras) the Unadi words must be pronounced exceptions such as शङ्क and शण्ढ.

2nd Vartika.

Or on account of Panini's statement that the root (ऋति) takes इयङ्, (verbal terminations do not change into आयन् etc.)

Bhasya

Or as the Acarya Panini teaches that the termination इयङ् should be added to the root ऋति so as to form ऋतीयते he indicates thereby that verbal terminations such as ख and ढ are not

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to be changed into आयन् etc; otherwise he would have said ऋतेश्छङ्. It is objected that if ऋतीयते could be formed with छङ् then only a ज्ञापक would be drawn. But it can not be formed as छङ् takes इडागम and becomes इछङ्, and छ not being the first letter in इछङ्, does not change into ईय्. Here this should be determined whether इडागम or आदेश ईय should take place. इडागम being subsequent (पर) should prevail. If आदेश be नित्य, it will prevail. If the आदेश be अनित्य, it will yield to the इडागम, छ not being the first letter in इछङ्, Nevertheless आदेश will be considered अन्तरंग (proximate) why? because it was said just now that आयन् etc. were pronounced simultaneously with फ etc. in order that they might become आदिउदात्त. Thus Panini's statement that the root ऋति takes इयङ्, being ज्ञापक; indicates that verbal terminations, (उणादि प्रत्यया.) do not change into, आयन् etc.

3rd Vartika

Panini regards Unadi words as Pratipadikas.

Bhasya.

Revered Panini regards Unadi words as Pratipadikas Unadi words are nouns that can not be traced to roots.]

Remarks

I have given a literal rendering of the whole passage. Here the second Vartika is most important. The actual words used are धातोर्वियङ्वचनात्.

The natural order of the words is वा धातोरीयङ्वचनात्.

This is not a complete sentence. There is an ellipsis after the word वचनात्, which being in the fifth case, denotes a reason Patanjali fills up the ellipsis thus :—

अथवा यदयं ऋते रीयङ् [III, 1, 29] इति धातोरीयङ शास्ति तज्ज्ञापयत्याचार्यो न धातु प्रत्ययानामायनादयो भवन्तीति।

By the word वा or अथवा Katyayana offers a second explanation, "since Panini adds ईयङ् instead of छङ् to the root ऋति, he thereby indicates or wishes us to understand that the terminations ख and ड added to the root, शम्, as taught in the Unadi Sutras शमेः खः I, 104, and शमेर्ढः I, 101 do not change into ईन् and एय्. The plain fact is that in the opinion of Katyayana and Patanjali, Panini composed the Unadi Sutras. This explanation is according to the व्युत्पत्तिपक्ष, the school of thought who hold that all nouns are verbal derivatives. The third Vartika is based on the अव्युत्पत्तिपक्ष, that is to say, though Panini composed the Unadi Sutras, they do not represent his personal views. Thus the words, शङ्ख and शण्ड, not being traceable to roots, ख and ड do not change into ईन् and एय्. Kaiyata remarks :—

प्रातिपदिक विज्ञानादिति। पक्षान्तरैरपि परिहाराः सम्भवन्तीत्यव्युत्पत्तिपक्षाश्रयः।

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Let us now turn to Goldstucker's explanation of this very passage. After giving a garbled quotation and omitting all reference to ऋतेरीयङ् being a ज्ञापक Sutra, he says :—

To this rule (VII, 1, 2) Katyayana appends the remark that the Unadi affixes form an exception, when Patanjali explains this view of the author of the Vartikas by the instances, Sankha, Sandha; for though these words are formed with the affixes *Kha*, and *Dha*. the letters *dh* and *kh*, in their affixes, are real, not symbolical. "And" continues Katyayana in two subsequent Vartikas, "though Panini speaks himself, in Sutra III. 1, 29, of an affix *iyang* (not *cang*, as might be expected according to rule VII. 1, 2) this does not invalidate my exception, for the latter is based on the circumstance that Panini treats in his rule VII, 1, 2 not of verbal but nominal bases." "True" rejoins Patanjali; but Katyayana might have spared this discussion, for nominal bases formed with Unadi affixes are bases which have no grammatical origin.

The absurdity of this explanation will be at once appreciated by those who have carefully perused my rendering of the text with my explanatory remarks thereon given above. I would however, point out that the first mistake of Goldstucker is his failure to see that यत् being correlative to तत् does not mean "though" in the sentence यदयं.....धातोरीयङ्शास्ति तज्ज्ञापयत्यचार्यो etc. The second mistake is his omission to translate वा or अथवा which introduces the second वार्तिक offering an alternative explanation to the one given in the first. The third mistake is that he has failed to see that धातोर्वेयङ् वचनात् is not a complete sentence; there is an ellipsis after the word वचनात् which Patanjali has filled up. The fourth mistake is Goldstucker's erroneous supposition that the Sutra ऋतेरीयङ् is inroduced on its own account and not as a ज्ञापक to the Unadi Sutras, which continue to be the principal topic of Katyayana's discourse, in the second as well as in the first Vartika.

I have thus proved that Panini composed the Unadi Sutras and inserted them, together with the three introductory verses prefixed to them, immediately after the Sutra उणादयोबहुलम् III, 3, 1. The feminine terminations are taught at the beginning of the fourth Adhyaya of the Astadhyayi while the Unadi sutras are assigned a place in the third Adhyaya. The well known Sutra गोस्त्रियोरुपसर्जनस्य (1, 2, 48) occurs in the first Adhyaya. The

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relative positions of these may be shown thus :—

First Adhyaya

गोस्त्रियोः

(1.2 48)

Third Adhyaya

उणादयोबहुलम्

(111,3,1)

श्रीः Un. 11 57

तन्त्रीः Un. 111 158

लक्ष्मीः Un. 111, 160

Fourth Adhyaya.

स्त्रियाम्

(1V,1 12)

अधिकारोयम्

The Sutra गोस्त्रियोः teaches that feminine nouns which are subordinate members in compounds shorten their final vowels as in निष्कौशाम्बिः अतिखट्वः. But though the Uandi S utras are subsequent to this Sutra, the Unadi words तन्त्रीः, श्रीः and लक्ष्मीः do not conform to it in the compounds अतितन्त्रीः, अतिश्रीः and अतिलक्ष्मीः; only the feminine terminations mentioned in the fourth Adhyaya obey this Sutra. It is manifest from this that Panini first composed his Astadhyayi and then compiled his Unadi treatise. He inserted it in the third Adhyaya, where कृत् terminations are treated of, because Unadi terminations are of the same nature, falling under the definition of कृत् as given in the Sutra कृदतिङ्. But this has rendered the arrangement of the Sutras in the Astadhyayi most defective. Katyayana who flourished nearly two centuries later, proposed to remove the defect thus:—

गोस्त्रियोरुपसर्जनस्य 1, 2, 4.

गोटःङ्ग्रहणं कृन्निवृत्त्यर्थम्।

गोटाङ्ग्रहणं कर्तव्यम्। किमिदं टाङिति। प्रत्याहारग्रहणम्। क संनिविष्टानां प्रत्याहारः। टापः प्रभृत्या ष्यङो ङकारात्। किं प्रयोजनम्। कृन्निवृत्त्यर्थम्।

कृत्स्त्रिया धातुस्त्रियाश्च ह्रस्वत्वं माभूदिति। अतितन्त्रीः अतिश्रीः अतिलक्ष्मीरिति॥ तत्तर्हि वक्तव्यम्। न वक्तव्यम्। स्त्रीग्रहणं स्वरायष्यते। तत्र स्वरितेनाधिकारगति र्भवति। स्त्रियाम् (IV, 1, 3) इत्येवंप्रकृत्य ये विहिता स्तेषां ग्रहणं विज्ञास्यते। स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति।

[TRANSLATION

Sutra 1, 2, 48.

The word गो and nouns ending in feminine terminations, which are subordinate members of compounds, shorten their final vowels, as चित्रगुः, निष्कौशाम्बिः and अतिखट्वः

Vartika

गोटाङ् should be accepted, in order to exclude Krit or Unadi terminations.

Bhasya

गोटाङ् should be accepted. What does टाप् mean? It is Pratyahara. What terminations are embraced in it? Those beginning with ष्यङ् (IV, 1, 4)

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and ending with स्त्री (IV I, 78.) For what purpose ? For the purpose of excluding Krt terminations, so that feminine Krt terminations and feminine terminations affixed to verbal roots should not shorten their final vowels If this be the case this Vartika is necessary. No, it is not necessary. The word स्त्री in this Sutra will be made स्वरित; by स्वरित the अधिकार of the word स्त्री will be understood there (in the Sutra स्त्रियाम् IV, 1, 3.) Thus those feminine terminations that are prescribed according to the अधिकार "स्त्रियाम्" will be understood. Since by स्वरित the authority of the word स्त्री is known, there is no defect.]

Remarks

That this Sutra is defective is the unanimous opinion of Katyayana and Patanjali. They only differ as regards the means by which to remove the defect. Katyayana proposes to add a supplementary note enumerating only the feminine terminations taught in the fourth Adhyaya, thus leaving out the Unadi terminations given in the third Adhyaya, which are subsequent to the Sutra under consideration. Patanjali says that this note is unnecessary and suggests a simpler device. He utilizes for this purpose the Sutra स्वरितेनाधिकारः (1, 3, 11). The word स्त्री in गोस्त्रियोः (1, 2, 48) will be made स्वरित, that is, it will be अधिकृत. or invested with अधिकार. The अधिकार *i.e.* the sphere of its duty lies in the fourth Adhyaya स्त्रियाम् (IV, 1, 2) where the word स्त्री must go in order to exercise its authority. Patanjali says :—

'अधिकृतोऽसौ ग्रामे' 'अधिकृतोऽसौ नगरे' इत्युच्यते यो यत्र व्यापारं गच्छति (I, 3, 11)

This point may be illustrated by a concrete instance. A British statesman is appointed Viceroy of India. He passes through France on his way. In France there are many Indians. But he can not exercise an authority over them as the sphere of his duties lies in India. So the words श्रीः, तन्त्रीः and लक्ष्मीः taught in the third Adhyaya remain unaffected by the word स्त्री (1, 2, 48) being made स्वरित (अधिकृत) and we can thus form the compound अतिश्रीः, अतितन्त्रीः and अतिलक्ष्मीः

It may be of interest to point out here that Candra, the Jain Sakatayana and Hemacandra, who have Unadi Sutras of their own, but have no Sutra corresponding to स्वरितेनाधिकारः, have avoided Panini's mistake in the following way:—

Candra

First Adhyaya उणादयः 1, 3, 1,

Second Adhyaya सुपि ह्रस्वः 11, 2, 84

गोरप्रधानस्यान्त्यस्य 11, 2, 84

ङ्यादीनाम् 11, 2, 85

Jain Sakatayana

Second Adhyaya न्यगोष्यतोऽनं शीयोबहुव्रीहेः (11, 1, 123)

Fourth Adhyaya उणादयः IV, 3, 280

Hemacandra

Second Adhyaya. ङ्यादे र्गौणस्य II, 4, 94.

गोश्चान्ते ह्रस्वः II 4, 95.

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Fifth Adhyaya. उणादयः V, 2, 93.

Patanjali adverts to this defect again thus:—

न तर्हीदानीमयं योगो वक्तव्यः । वक्तव्यश्च । किंप्रयोजनम् । स्वरितेनाधिकारगतिर्यथा विज्ञायेत । अधिकं कार्यम् । अधिकःकारः ॥ अधिकारगतिः । गोस्त्रियोरुपसर्जनस्य (I, 2, 48) इत्यत्र गोटाङ्ग्रहणं चोदितं तन्न कर्तव्यं भवति । स्त्रीग्रहणं स्वरयिष्यते । स्वरितेनाधिकारगतिर्भवतीति स्त्रियाम् (IV, 1, 3) इत्येवं प्रकृत्य ये प्रत्यया विहिता स्तेषां ग्रहणं विज्ञास्यते । तत्र स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति ॥ I, 3, 11.

The text of this passage is given above as it appears in Kielhorn's second edition of the Mahabhasya, Vol. I, p. 273, in Bibl. Ind. ed. of the Mahabhasya-pradipodyota, Vol. II, pp. 433, 434 and in the Nirnaya sagara edition Vol. II, p. 147. Besides the text and the meaning of this passage are controlled by the preceding passage which has been already explained above. Here Patanjali says that three advantages are gained by the use of स्वरित. The construction employed is स्वरितेनाधिकारगतिर्यथा विज्ञायेत [स्वरितेन] अधिकं कार्यं [यथा विज्ञायेत] । [स्वरितेन] अधिकः कारः [यथा विज्ञायेत] । The three advantages, अधिकारगतिः, अधिकं कार्यं and अधिकः कारः are illustrated by examples and are summed up in the concluding Gatha which winds up the whole discussion. We are here concerned only with the first अधिकारगतिः I offer the following translation of the passage.

Translation—

[In such a case this sutra 1, 3, 11 should not be uttered now. It must be uttered. For what purpose? in order that (1) the application of the word अधिकार. (2) extra duty, (3) additional work may be known. (1) The application of the word अधिकार. in the Sutra गोस्त्रियो: the Vartika गोटाङ् (the word गो and the feminine, terminations beginning with टाप्) the acceptance of which is urged, becomes unnecesary. The word स्त्री (1,2,48) will be pronounced स्वरित. Since by स्वरित the application of अधिकार is known, those feminine terminations, that are taught under the अधिकार "स्त्रियाम्" IV. 1,2 will be recognised. There (in the Sutra I, 2, 48) अधिकार will be understood by स्वरितः and so there is no defect.]

Let us turn to Goldstucker. He interpolates the word Vartika after the words किं प्रयोजनम्, and reads the passage thus :—Patanjali.....किं प्रयोजनम्—Vartika (Omitted in the calc. ed.) स्वरितेनाधिकारगतिर्यथा विज्ञायेत Patanjali अधिकारगतिः । अधिकः कारः । अधिकं कार्यम् । गोस्त्रियोरुपसर्जनस्येत्यत्र गोटां ग्रहणं चोदितं न कर्तव्यं भवति । स्त्रीग्रहणं स्वरयिष्यते । स्वरितेनाधिकारगतिर्भविष्यतीति स्त्रियामित्येवं प्रकृत्य ये विहितास्तेषां ग्रहणं विज्ञास्यते तत्र स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति, etc.

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Goldstucker's translation.

[Patanjali....."What is the purpose of the Sutra ? Vartika : That the proper way of applying an Adhikara might be known by means of the Svarita."

Patanjali : " Proper way of applying an Adhikara." (Just so) (Adhikara means) an agent placed over, or an act to be done, placed over. Now, at the Sutra 1, 2, 48, the expression, Gotang (used in the Vartika to this rule) must not be considered as the subject of the Adhikara ; for the expression Stri will have the Svarita. Therefore according to the words of the Vartika (that the proper way' etc.) those affixes alone will have to be understood in that Sutra 1, 2. 48 which fall under the head, Stri, and according to the Vartika's own words; there is no defect in the Sutra 1, 2, 48.'] It is obvious from this absurd translation that Goldstucker did not know that टाङ् in गोटाङ् is a Pratyahara. As he has altered the text, and by interpolating the word Vartika, has transferred Patanjali's words to Katyayana, no conclusion can be drawn from them as to the authorship of the Unadi Sutras or their place in the Astadhyayi. Goldstucker has also confused the word स्वरित denoting अधिकार with the accent स्वरित. Jinendrabuddhi clearly distinguishes between the two words thus :—

यदि पारिभाषिकस्येह स्वरितस्य ग्रहणं स्याद् रषाभ्यां नोणः समानपद इत्यत्र (VIII, 4, 1) णकाराण्णकारस्याधिकारता न स्यात्। पारिभाषिकस्याज् धर्मत्वात्। णकारस्या न च् कत्वादिति मत्वा सर्वेषां वर्णानामचां हलाञ्च स्वरितोक्त्या यो वर्णधर्मो गुणस्तस्येदं ग्रहणं न पारिभाषिकस्य।

प्रतिज्ञा स्वरिताः पाणिनीया इति। प्रतिज्ञया स्वरितो येषां ते तथोक्ताः। तदेत दुक्तं भवति। यत्रैव ते आचार्याः स्वरितत्वं प्रतिजानते तत्रैवास्य सद्भावो भवति नान्यत्रेति। तदपि प्रतिज्ञानं नानियमेन भवति। किं तर्हि? यत्राचार्याः स्मरन्ति तत्रैव भवति। सचायं धर्म्मः कलाद्युपम इति वेदितव्यः।

Nyasa on Kasika I, 3, 11.

[One advantage arising from incorporating the Unadi Sutras into the Astadhyayi was that Panini was saved the trouble of defining the numerous terms employed in them. But he does not seem to have anticipated that his arrangement would lead to confusion between similar terminations. In his Sutra तितुत्रत (VII, 2, 9) Panini says that the termination त does not take the prefix इट्. But as he does not attach any Anubandha to it here it becomes doubtful whether the termination intended is Aunadika or participial.

Accordingly Katyayana suggests several devices in order to enable us to distinguish between the past participle त (क्त) and the Aunadika त (तन्) in his Vartikas on the Sutra क्तक्तवतूनिष्ठा (1, 1, 26) while the commentators Jinendrabudhi, Kaiyata, Haradatta and Nagojibhatta are at great pains to tell us that the Aunadika डति should not be confused with the Taddhita डति in the

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Sutra डतिच (1, 1, 25) Therefore Ujjvaladatta in his comments on the Unadi Sutra पातेर्डतिः (11. 57) remarks:—

पातिना (पातिना) सिद्धे पृणाति पालयतीत्यर्थे उ विधानमिति पारायणम् । बहुगण वतुडतीति । पा १, १-२३ । व तु साहचर्या [त्त] ङितस्य डते ग्रहणादस्य डते र संख्यात्वं । डतिच । पा १-१-२५ । इत्यत्र संख्याग्रहणानुवृत्ते रस्य षट् संज्ञाया अभावः । तत पतय इति जसो लुक् न भवति । Unadivrtti, Dr. Aufrecht's ed p. 105.

It is true that whether the root be पॄ पालनपूरणयोः or पा रक्षणे the resulting from पति will be the same by the dropping of the last syllable. But the specfic root पार्ति being used in the Unadi Sutra, the opinion of the Parayana is not entitled to a hearing. In his notes, p. 159 Dr. Aufrecht transfers Nagojibhatta's words to Kaiyata and misunderstands the reference.

As a general rule the Unadi Sutras contain verbal roots and terminations. This fact is stated in the third Karika. Their object is to show that every noun is derived from a root. In a few cases, however, irregular forms or Nipatanas are mentioned. The following Unadi Sutra contains ten Nipatanas.

नप्तृ, नेष्टृ, त्वष्टृ, होतृ, पोतृ, भ्रातृ, जामातृ, मातृ, पितृ, दुहितृ, Unadi 11. 96.

In his comments on the Sutra एवुल् तृचौ [III, 1, 133] Patanjali says that Panini mentions only two words denoting blood relations स्वसृ and नप्तृ in his Sutra अप्तृन्तृच्स्वसृनप्तृनेष्टृक्षतृहोतृपोतृप्रशास्तृणाम्. (VI, 4, 11) where the lengthening of the letter अ is taught ; with a view to exclude other blood relation मातृ पितृ भ्रातृ etc. mentioned in the above Unadi Sutras

स्वसृनप्तृग्रहणं नियमार्थं भविष्यति एतयोरेव योनिसंबन्धयोर्नान्येषां योनिसंबन्धानामिति।

The word भ्रातृ is thus निपातित (irregularly formed). This has tempted the poet Magha to make a pun on the word निपातित which means "killed" as well as "irregularly formed" in the following verse:—

निपातितसुहृत्स्वामिपितृव्यभ्रातृमातुलम् ।
पाणिनीयमिवालोकि धीरैस्तत्समराजिरम् ॥
Sisupalavadha XIX, 75

Translation:—

["That battlefield, in which friends, lords, paternal uncles, brothers and maternal uncles were killed, was looked upon by brave men as the work of Panini, wherein are taught, as irregular forms, the words सुहृद्, स्वामिन्, पितृव्य, भ्रातृ and मातुल"] These five Nipatanas are taught in the following Sutras:

सुहृद्दुहृदौ मित्रामित्रयोः
Astadhyayi Sutra V, 4, 150

स्वामिन्नैश्वर्ये,
Astadhyayi Sutra V, 2, 126.

पितृव्यमातुलमातामहपितामहाः
Astadhyayi Sutra IV, 2, 36.

नप्तृ नेष्टृ त्वष्टृ होतृ पोतृ भ्रातृ जामातृ मातृ पितृ दुहितृ.
Unadi Sutra II, 96

It is obvious from the verse translated above that the Unadi Sutras, like the other Sutras in the Astadhyayi, were composed by Panini himself and form an integral part of his work. And this conclusion is amply supported by the statements of Katyayana, Patanjali. Jinendrabuddhi, Kaiyata and Hardatta, as has been proved above.

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THE HINDU MAHA SABHA.

(Mr. S. P. Kulyar.)

The Hindu community has felt its weakness and now longs to gather strength to its arms and awaken co-operation among its members. A feeling of unity, solidarity, and equality has been, so long, absent among its members. It is this feeling that ought to be planted into every Hindu heart—nourished—and made to grow strong.

It is not an easy task. For two thousand years we have been taught to regard certain classes of our people as low, some as even untouchables. The notion has grown so strong that we instinctively draw back when such a person approaches us. That is not all. The poison has gone deeper. It has really made those people low. They now themselves believe that they are low and untouchable. It is they who now tell us to keep aloof from them. They have been actually mesmerised.

The question of reform is therefore a psychological question. It will require a great effort—a strong *will*—to achieve success. The work can be done in a day if we apply the requisite amount of *will*, it may take years and centuries if we do not concentrate our energies on it.

It is too early to pronounce any judgment on the work of the Sabha. The work has just begun. Let every member of the great Hindu community do his duty by it—and remember that we shall have to pronounce a judgment not on others but upon ourselves.

The responsibility undertaken by the prime movers of the Maha Sabha is no less serious. The fate of the community affecting the well-being of millions of men will have to be viewed from a higher plane of thought and feeling. Narrowness will not do. Thoughts of self must be put aside. The good of Humanity alone should be our object. Here are millions of men whom we have treated with scant justice—nay, one may say—with contempt. It is no longer possible to do that. You will have to revise your notions. You will have to deal justly and honourably with them—or take the consequences. Admit them into your brotherhood or let them go—one thing surely they must do—where welcome awaits them.

The question of admitting the untouchables to some privileges—as that of drawing water from the common well, and of worshipping in the Temples—has been referred to a committee of Pandits for opinion. Whether it was necessary to do this or not we shall not discuss. Perhaps after all a little time to those who have to part (with a pang) with some cherished privileges and a little patience to those who are out to secure them will not be unprofitable.

It is for the edification of these Pandits and of the members of the Maha Sabha that we present here the proceedings of a meeting as reported to me by a friend. The picture is by no means overdrawn, and a careful study of it ought to show us where we stand and how we should proceed for our own welfare and for the welfare of others.

The news of the establishment of the Hindu Maha Sabha under the leadership of some of the great men of the Hindu community had sent a thrill of joy into the hearts of the people of Rampur; and when it was announced that a local Hindu Sabha was to be founded that day people flocked from far and near to hear what new gospel had come down for their betterment. Men of all ranks and grades had gathered: Brahmans, Rajputs Rabhans, Kayasthas, Banias, Kurmis, Goalas, Pasis, even Chamars and Dusadhs, for it had become known that this was

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going to be a Sabha in which the lowest of the low could join freely and without objection.

Pandit Prem Narayan Misra was by common consent elected to preside at the meeting. After thanking them for the honour done to him he said that the time had now come for them to put their social and religious house in order even as they did with their houses of mud and brick and mortar. When these clay tenements began to leak, people were seldom slow to look after their repairs. Neglect not only increases the cost but it sometimes brings on a sudden disaster; the roof falls and buries the whole household—the innocent and the guilty alike—So if we neglected to adapt ourselves to the changed conditions of the time in which we are living we shall all, i. e. high and low alike, have to thank ourselves for any mishap that might overtake us. We have but to look round to see what mischief has already been done by our apathy towards our brethren of the low castes. It is that same apathy which is responsible for the situation that has now arisen and demands a speedy solution. If we had only treated the poor and the low with love and consideration, if we had only refrained from heaping indignities and cruelties upon our unfortunate brethren, we should not have had to witness these riots and outrages upon our religion and upon our honour. Six crores of our brethren have become lost to us—not so much through the violence of others as through our own heartlessness. We stand guilty to-day before the eyes of the whole world—our treatment of the *Achhuts* is a standing reproach to us. To-day we have come together to right that wrong—and to take steps to remove those further evils that have followed in the wake of that original sin.

Several resolutions were passed regarding the establishment of a Gymnasium, a Pathsala, a Seva Samiti and a Dharm Sabha.

Thakur Jodha Singh made an eloquent appeal for unity, sympathy and co-operation among the members. He told them that they had slept too long, they must wake and realize their position. New world-problems had arisen. They were no longer confined within the Himalayas and the Sangal Dwipa, they had to reckon now with Europe and America, China and Japan, Australia and Africa. The seven seas that were so formidable and forbidding hitherto must now be ploughed and crossed and ridden over. The great Piadasi, the Asoka of immortal fame, had sent his missionaries to Ceylon and Burma and China and Tibet. The time had now once more come when it is necessary to send out missionaries to America and Europe —— lands where the gospel of spiritual knowledge is badly wanted. Such noble work it would be impossible for us to do so long as we are tied hand and foot in the meshes of the caste system.

While these speeches were being made, people had begun to speak out their minds and to discuss the several questions that arose one by one. Many of them were curious to know what these fine speeches really meant—were they going to abolish caste? Any way, before the meeting had come to an end, up rose Chamroo Dhobi—whether of his own accord or at the instigation of others it is not known—and asked the President for permission to say a few words. Now Chamroo was a most pious man, God-loving, God-fearing. He loved to hear Kathas, and to help the needy and the sick, and his gifts to the Brahmins and Sadhus were neither few nor small. People therefore were only too glad to hear such a man. He said that he would not have opened his lips but such an opportunity might not come to him again. He had a spiritual doubt—— and it would be a great solace to him if his doubt were removed. He had heard it asserted many a time that every man, high or low, had a soul; that soul was a part, an *ansh*, of God Himself. If that be true, how could any man, however low be *asudh*, impure? His body might be

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now clean, now unclean ; but how could the man himself be impure throughout his whole terrestrial life ? And impure to such a degree that if he touched some food and if that food was eaten by a high caste man—that high caste man would find no place in Heaven, for him there was only Hell to go to. He had thought over this question for long hours. In his own mind he was clear that he was not impure. His sons, too, were of the same opinion. But while he was content with his lot they were not. They had resolved to go to Calcutta or to some *Tapoo* (island) and work as labourers there and to bid a long adieu to a profession and a country and a religion which brought upon them nothing but contempt. He therefore asked them with folded hands whether they could do anything to avert such a disaster to his family.

For a minute it seemed that a bomb shell had been thrown into the assembly —all were struck dumb.

Pandit Prem Narayan, the President, then rose and said that it was precisely this important question of Chamroo *bhagat* that had been agitating their minds and which had led to the establishment of the Sabha. It was in fact to seek a remedy for such evils that they had met that day. It was a question too big, too momentous for any single man or body of men to answer and dispose of. It was for the community, it was for the whole country and the whole people to say what they should do. Chamroo Dhobi was satisfied and the meeting dispersed.

As usual Rampur was soon divided into two camps : the Progressive party and the Orthodox party. Discussions and disputations were frequent—Each party stood out for its own principles. Concession, compromise, any advance to meet the other party half way was most distasteful—especially to the orthodox section. Each party was looking forward to the fight to the knife that was to come off at the next meeting.

Meanwhile there occured a death in the village. Mohan Lal, the village physician, an old man who had long completed his three score and ten years, was dead. He left no relations. He had no man of his caste in the village. He belonged to some obscure Vaishya caste and no one remembered that any high caste man had ever condesended to take food at his house. So when the village barber went round informing the village people of the sad occurrence, there were few who evinced any real concern in the event save giving vent to the usual conventional expression of sorrow we indulge in. It soon became known that the orthodox party looked upon taking any part in the funeral of a low man as objectionable. It was also hinted that if the hot heads of the Progressive party took any active part in the funeral serious, questions of caste would have to be faced. To add to these difficulties, the river was good five miles off, the day was extremely cold, the mourners or such of them as would choose to join, would have to go all the way barefooted, bareheaded, with a Dhoti on and nothing else, and must return after the cremation and a bath drenched in their wet cloth. The trial was too severe. The soul of the Hindu took refuge in the sublime heights of the Shastric injunctions. It was therefore late in the afternoon that the funeral procession started with only 6 or 7 men of the Kahar and Kurmi and other low caste men who had courageously volunteered to perform the last duties to a dead brother—who had devoted all his life to relieve their pain and sufferings. It was not a new experience. It is a very commonplace occurrence in a Hindu village. Excepting in cases where a dead man happens to have a large number of relations, this question of conveying the dead to his last resting place (if we may use such an expression) becomes a most difficult one to solve. We have known cases where no amount of entreaties could bring together even 4 men to make it possible to carry the dead. In large cities the dead have to be carried on tops of ticca gharries. Ah ! To such a pass has the Hindu come. Such is the honor paid to the dead by the

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Spiritual Hindu! Instead of sympathy there is only heartlessness. And we pride in our spirituality. Shameless fools we are !!.

The question raised by Chamroo Dhobi had set the ball of criticism and discontent rolling in the village of Rampore. And the sad experience at the funeral of Mohan Lal—though it would have been a most common affair in other times—added a good deal of fuel to the fire that was burning in the hearts of many whom Providence had refused the honour or privilege of being twice-born. The revolt was already there working silently. An open revolt was only a question of time.

Take heed, timely heed, O ye our brethren of the High Castes! The revolt of the so-called Lower classes will not be a whit less cruel or less disastrous than the great French Revolution of which we hear so much. It has already begun. Open your eyes and take heed.

The next meeting of the Sabha was held on the following *Purnima* day. The gathering was even larger than before. Already people were discussing hotly in groups of fours and fives. The atmosphere seemed surcharged with some electricity. The proceedings began. Pandit Prem Narayan took the chair. Master Murli Manohar had come among the rest and all eyes were turned towards him. He was the loveliest and gentlest boy that the people knew—but an ardent lover of *Kirtan*. His voice was that of a siren. People would come from distant villages to hear his Bhajans. His songs were songs of Love and Devotion. "A national song, a national song," however, the people cried.

And a veritable war song it was that he gave. There was excitement, determination in every eye. The young men looked wild with passion. Loud and frequent were the bursts of cheers of applause that greeted the musician. What a passionate appeal it was that he made at the end—for justice—equality—fraternity—for unity—and for united action. The example of Japan was cited. How the brave *Samurai* and the other great and noble men had voluntarily given up their lands, their wealth, their rank, their all to make their nation and their country great. All invidious distinctions, almost as rigid and cruel as our own, were clean swept away, and a real brotherhood was founded—broadbased upon mutual sympathy, regard, and co-operation. The consequences were most gratifying—their country rose—foreign aggression ceased—wealth and prosperity returned to an extent undreamed of—victories followed upon victories—honors and distinctions came thick—all sacrifices that the people had so cheerfully undergone were doubly and trebly repaid. Similar were the sacrifices demanded of us. Were we ready? Were the sons of India ready? Where were the sons of the Rishis of India—of Gautam and Kanad, of Rama and Krishna, of Arjuna and Bhisma, of Karan, and Nal and Harish Chandra? How did the curse of selfishness enter in to both mind and spirit and blood of India? Who gave it? Who was it who pronounced it upon our head? Who could free us from it? Our own efforts, our own will, our own determination, none else. The illusion of contempt for the poor and the low must go. A higher feeling should animate us. Higher and higher we should raise our less fortunate brethren. There lies our Duty. There lies our glory. On! On! To glory On!

Thakur Jodha Singh rose to move the first resolution. He said that the question raised by Chamroo Dhobi was a most important one; it was a question on the right solution of which depended the future of the Hindu race and Hindu religion. A religion should teach us respect of persons. In its eye all must be equal. When we go to the temple we should leave our guinea stamp behind in the treasure chest. He knew he would be told that a Chamar and a Brahmin could by no miracle be made

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equal. He had no hesitation in asserting that if the Hindu religion could work no such miracle it had no business to stay, it should make room for some such creed as could bring about such miracles, and the sooner the better. He asked the assembly, in bitterness, whether they hoped to carry these distinctions to the other world. He asked them to consider whether they were not already falling into the pits they had dug for others. What a growing number of the Brahmins, Rajputs and Vaisyas were now worse off than the Sudras, and were they not in fact serving the very Sudras whom they so much looked down upon; their very status in caste had become a sting, a curse to them. And how could they dare to say that a Chamar or a Dhobi could not be uplifted, aye even as an equal to the Brahman, when other religions are able to lift him up. Hundreds of thousands of men were walking to-day on the bosom of India as good as any Pandit or Acharya could possibly be whom we had in our pride refused to keep in the Hindu religion. A more damaging, discreditable record it would be difficult to find and the Hindus if they had any conscience, ought to hang their heads in shame. He would not be surprised if his appeal fell on deaf ears. Nemesis cannot be cheated. The justice of God cannot be averted. The wrong already done was too deep to escape punishment. It is the characteristic of all great evils that the evil-doer cannot check himself in his mad course though the gulf might be yawning right before his face. Though pain and anguish were growing at his heart, though he knew that his cry was a cry in the wilderness, he would do his duty, he would urge them to accept his resolution, *viz. That this Sabha do accord its sanction to the equal status of all men who accept any of the Hindu faiths as their religion.*

To make his position clear he added that Religion and Society were two different things. He pleaded for religious equality only. All followers of a religion are entitled to receive equal treatment. Standing in the temple of God one member should not have the audacity to say that he could not take food from the hand of another. The social edifice was differently made. Its foundations rested partly on wealth, partly on learning and partly on power. Obviously therefore there could be no equality in society——at any rate, he had no scheme to offer as to that. He pleaded only for religious equality. So that a man taking food from the hands of a Chamar should not be able to say that he had done a sinful act, that he had thereby shut the door of heaven upon himself——that God would call him to account for such an act. Society, if it liked, may look down upon him but who could honestly say that God would regard such an act as a sin, as a transgression of any moral or religious law? Thousands of men went to jail, Brahmins, Rajputs, and Vaishyas—lived there with the meanest and the lowest—ate with them and worked with them—but when they came out, they came out as good Brahmans, Rajputs and Vaishyas as when they went in. If the jail could make them equal without a harm why not the Temple? If a tin of of Huntley Palmer's Biscuits is *pavitra*, if a bottle of Rahim Khan's Soda Water was *pavitra*, why should the PRASAD offered by a Chamar be pollution? Perhaps the Chamar was unclean in his habits. Was that so? Make him live clean and pure. Ennoble him. Raise him. But no. Even if he were to become a Kabir, a Kahar would consider it a pollution to take a glass of water from his hand or even to take a morsel of food beneathe his roof. The time had come when they should open their eyes, and have a wider outlook. Was our religion incapable of ennobling the lives of the mean and the low? And how does it ennoble them if they are unfit to hold a cup of water to a dying man? Kabir was great. Thousands are his followers—but if he were living now, these followers of his would cry pollution at his touch. Could pride and insolence go further? We were not honouring our religion, we were dishonouring it. We were degrading it in the eyes of the world.

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The subject was large but he thought he had said enough to make it clear that the time had come when they should rouse themselves and see in what a different world they now stood from that in which Parasar, Yajnavalkya or Manu lived. And if they submited to the charges made by the British Government in many of their laws and customs it was nothing but perversity and that of a most regrettable thing to cling to customs that did no good but a good deal of injury. They had to look to the unfavorable surroundings in which the wheel of Time had placed them —how many and how strong were the nations and races and religions that were pressing in upon them, their tentacles cast round in every direction—and if they did not now take good care -all that he could say was that they perhaps might escape the doom, that was hanging over them but their children's children would not. If they had any love for their country, for their children and for their Religion they must open their eyes and bestir themselves. When Thakur Jodha Singh sat down he believed he had made some impression ; and although he might not be able to carry the day, his position was unassailable and his opponent would not be able to put forward anything formidable, anything of weight and reasonableness. He was soon undeceived.

There were several youngmen eager to put up a fight, but who is it who has already sprung on his legs ? His eyes have no lustre but speak determination ; his face beamed not with anger but with unspeakable contempt. It is the old Pandit Atal Nath Sukul, the priest and Pujari of the village. Thus does he deliver himself :—

I have not passed the B. A. or the M. A., Examination, nor even the matric. I am not a great Pandit also. But I know my religion and my God, the great Mahadeva. In his service I have spent my days and only thus will I close it. I have almost completed my journey and would not undo my life-long Tapasya at any body's bidding. Let others do what they like. From to-day I vow I won't take food from the hands of any of my *yajmans* (clientele). If they are bent upon going to *Narak* (hell) let them go. We know *Kali-yuga* has come and will do its work.

But I have one question to ask. Why do not Mahatma Gandhi and Pandit Madan Mohan Malviya tell us to eat with the Chamars ? Why do not the Pandits of Benares say so much. Are they less learned than Babu Jodha Singh who is teaching us our Dharm? Can he tell us how *Dharm* will protect us when we shall eat with the Chamars. What is Dharm if not eating ? I tell you all I will not take water from your hand from this moment : Do what you like.

A silence as of death fell upon the assembly. Even Thakur Jodha Singh could not summon courage enough in the face of this bold statement and determination to go on with his fight. Here was a warrior figting with a clumsy weapon, without a weapon, but with determination and stubbornness and certainly success would be his if he had even a semblance of justice and righteousness on his side. It is not arguments that win in a fight. It is determination to win or die that is the secret and that we have yet to learn. Let determination meet determination and there can be no doubt that right will triumph over wrong. Everybody advises but no body has the heart to set an example. All the pious resolutions of the Maha Sabha will end in nothing if they are not backed by action—action—action right and just——thoughts translated into acts. You can not make any solidarity from where you have not sown the seed of solidarity. You cannot make sands into stone without the requisite element of affinity that must unite them. You may organise any number of Sabhas. They will be like those we have already among us, a conglomeration of units warring against each other—not integrating but disintegrating. It is the unifying principle in force that will unite scattered masses, not the mere fact of bringing them into proximity. In

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proximity they already are but there is no force to weld them into one. The Mohammadans have no Sabhas but they have always been one. As soon as a Hindu becomes a Mohammadan he looks upon himself as a defender of Islam, he can go to the Masjid and stand side by side with even the Khalifa, nobody would dare to move him an inch from his place, he forgets his idolatry, he is now able to worship his God without a stone image—a feat which our greatest Pundits say they are unable to do, he dresses as a gentleman, he begins to partake in a national life, he would now lay down his life for a brother in some distant land—a feeling of which he had no conception before—in short, within a few years, he is for all practical purposes a superior being to the pundits who used to look down upon him as an *achhut*—an untouchable. Thus transformed here he stands—his love transferred from you to a foreign country and a foreign religion and a foreign people—because you cared not for him—you despised him and threw him out—and here are millions more of his brothers who are still uncared for—still despised—and left in utter degradation— whom you even now REFUSE to uplift. They are your brethren but you have no compassion for them. You take no thought of the day—which is not far distant—when they will have to be reckoned, with the more disastrously if they happened to be—in an opposite camp. How painful it is to think that hundreds of thousands of our brethren have been driven out of our fold by our sheer folly and thoughtlessness. No missionary ever came to convert them—no creed, no faith, no Kalma took them away—it was this *chhut* which put them out of the pale of Hinduism, it is we who are responsible for their going out—at any rate, for a vast number of them—and not any outside influence.

We are in urgent need of clear and courageous guidance. The blind have led the blind far too long. Let those who have a clear vision now guide and direct and lead us out of poverty and degradation to prosperity and honour. Has the Sabha courage enough, wisdom enough to do this ? —

Our duty therefore lies in removing the cause which has given rise to the evil. Religious inequality should be removed. There should be no privileged classes. All must be equal in the Temple of God. In society there may be classes but not in the church—in the *Dharma*. No one should be able to say that it would be his lot to go to Hell,—that it would be a sin in the eyes of God if he were to eat or live or mix with any other follower of the Hindu *Dharma*.

Is the Maha Sabha prepared to say all this ?—Is it prepared to take any practical steps to strike at the very root of the evil ? or will it tamely submit to be guided by a coterie of Pundits whom God has given no eyes to see and ears to hear—whom an ignorant age has installed in Temples and Pantheons even as they have done Stone images and Logs of word ? Will it do some real, earnest, momentous work for which the hour has come or will it complacently content itself with uttering some pious platitudes and then weep and lament for the down-trodden condition of the Hindus? That is very sickening—this lamentation —evergrowing lamentation, without once an effort being made to set matters right. It is work, action that will effect your salvation not sighs and moanings and upturned eyes—or the gnashing of teeth at foreigners. Japan purchased its greatness by one master stroke of courage —by the privileged classes giving up their privileges and their lands—at one stroke. Cannot India do the same if she has the will and the wisdom ? It is the will thas is wanting. And what great sacrifices are there that we are asked to make Not the giving up of lands and wealth—but of our caste status, caste prejudices—which we are every day violating for our private conveniences and gratifications but which we would not openly give up for our less fortunate brethren. We eat

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prohibited food in hotels with Mohammadans and Christians but we would not eat with other Hindus. How many Brahmans, Kshatryas, or Vaishya, are there who have not eaten Huntly Palmers biscuits, the bad adulterated Ghee we are so much fond of, the bone-dust cleaned sugar we must eat with such relish and satisfaction? But the touch of a Goala would spoil our *Roti* and send us and our forefathers to eternal damnation. It is this sentimental superiority—this affectation that we are to give up. Gokhale, Gandhi, Tilak—all orthodox pandits—crossed the seas, lived with Europeans, ate bread and drank water with them. Will the Maha Sabha support us if we do the same? Cannot the Sabha openly declare that sea voyage is permissable to the Hindus—that every Hindu can do what Gokhale, Tilak and Gandhi did.

If the Maha Sabha wish to be the real representatives of the Hindu people—of the millions—let there be due representation of all classes in its assembly and let important practical questions be taken up, discussed and clear definite pronouncements made for the guidance of the public. Let it remember that by its performance—by its practical work—we shall judge it. This is a better field of work than even the Congress. Here you have already got Self-Government. Let us see how you acquit yourselves in this sphere. Have you the courage and the good sense to tackle really important questions? Have you the wisdom and tact to solve them. Have you the genius to guide, to control, to lead the people to progress and enlightenment. May God grant you a courageous heart and a clear head—and a long successful career. Such is the silent prayer of the millions of Hindus whose right to equal treatment remains unrecognized.

THE WORLD OF BOOKS.

Yogic Sadhan. By Uttara Yogi Published by the Arya publishing House, College St. Market, Calcutta. Price As. 10.

The editor introduces this book in the following words:—

This booklet is a practical guide to the integral system of Yoga propounded by Sri Aurobindo Ghose. The lengthy processes of the Hathayogins and Raja Yogins have been abandoned, and the Sadhak starts directly with the Will, which purified and irresistible, swiftly transforms the human nature—his mind, Chitta, Prana and the physical body,—rendering it a fit instrument for the unhampered play of the Divine in man.

Songs to Myrtilla. By Shri Aurobindo Ghose. Published by the Arya Publishing House, College St. Market, Calcutta. Price Rs. 1/4,—.

A collection of poems most of which were written by Shri Aurobindo Ghose when he was yet in his teens, and which were circulated in a limited circle of friends at the time, has been published for the benefit of the general public. The poems are full of pathos and give indications of the future master-thinker. One does not miss even in them the poetic gift of the juvenile writer who, when grown up, was to turn that gift to such good accouut. His mastery of diction and his judicious use of imagery, forming a cover, a mere cover, over a deep mine of fathomless feeling, though none of these characteristics has yet been developed to its ripe

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stage, a stage which was to come later, are present in an incipient state, even in these early compositions.

The coming race. By Nolini Kanto Gupto. Published by the Arya Publishing house, college Street Market, Calcutta. Price Rs. 1/4.

In the toil and turmoil of to-day, in the struggles and skirmishes of the present, in the pangs and throbs of the age that is passing, the author percieves the coming of a to-morrow, the advent of a future, the birth of a new age. In the past we have worshipped Reason. Alexandrian culture has lorded it over us till now. The New Age will be the Age of Intuition. Neitzsche's cult of power is not the cult that appeals to our optimistic author. Power, however grand and over-awing, is yet an Asuri, non-divine priniple. Even Bergson's intuition is too narrow to convey the spirit of our writer's dream. He will have Humanity metamorphosed into Divinity. A harmonious commingling of the individual and of the community is what our author aims. Not by Defence Reaction, nor by Sublimation but by Transubstantiation will he eliminate the animal in man. The papers which the book comprises are essays in idealism which youngmen of the day will do well to read and absorb.

Indian Teachers of Buddhist Universities. By Phanindra Nath Bose M.A.. Published by Theosophical Publishing House Adyar, Madras. Price cloth Rs. 2/8/- *Board Rs.* 2.

The author has laid under contribution some of the latest research in Tibetan Buddhism and dug up names of ancient teachers in some of the Buddhist universities of the time. The description written in the dry-as dust style of research, not in charming glows of a romance, is yet a picture to conjure with. The three principal universities, Viz. Vikrama Sila, situated at Pathaghata near Colgong, in the District of Bhagalpur, Nalanda whose site was the modern village of Baregaon, seven miles north of Rajgir, in Bihar and Jagaddala in North Bengal are simply touched upon in this brochure. The first of these universities alone made provision for no less that one hundred and fourteen learned men of whom one hundred and eight were professors. The second, i. e. Nalanda accommodated at one time as many as ten thousand students. It was to Nalanda that Fa Hien and Yu Chan the famous Chinese pilgrims paid their visits. These universities served not only as centres of Buddhist learning but were also the monastries that trained Bikhshus for the promulgation of Buddhistic doctrines. A list of a few of the Pundits attached to each of the universities, has been compiled by the author and their writings, most of them in Sanskrit enumerated. Some of these writings are available at present only in their Tibetan translations. The time of which the author speaks was that, during which Tibet was yet receiving with welcoming arms the teachings of the Lord Buddha. The story of a Nepalese and a Chinese princesses, won as prizes of war, converting their common husband, by conjoint efforts, to their own faith, so that the conqueror by dint of sword, became vanquished by the covert force of faith, may well form the subject of a Buddhist romance.

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प्रभा—*Edited By P. Makhan Lal Chaturvedi. Published, By Pratap Pustakalaya Cawnpore. Annual Subscription Rs. 5.*

This is an Arya Bhasha monthly, with leanings more political than literary. It is playing a very useful role in Arya Bhasha literature, in as much as it spreads broadcast the spirit of patriotism, of pride in India's past, and of selfless service in the cause of India's freedom and upheaval. The articles it publishes are thoughtfully written and are brimful of useful information.

माधुरी—तुलसीसंख्या—*Edited by Shri Dularelal Bhargava, and Shri Rup Narain Pandey, Lucknow.*

This Arya Bhasha monthly, began being issued last year. In almost all its issues, it has maintained the high level of efficiency with which it started. Its latest issue is the Tulsi Number, so named after the great Hindi poet whose death-day anniversary it commemorates. The articles are all full of useful information, and a result of careful study. The poems are by well-known poets A large number of illustrations, two of which are coloured, is a special feature of the journal which adds considerably to its attractiveness. By the success it has achieved in its very first year the Mahduri has made its place in the periodical literature of Arya Bhasha secure, and if it goes on as it has begun, we can predict for it a highly beneficial career,

Welfare Edited By Messrs Ramanand Chatterjee and Ashoke Chatterjee, Calcutta. Annual Subscription Rs. 5.

The name of the learned Editor of the Modern Review appearing also as the Chief Editor of this journal is a guarantee of the efficiency of this his later attempt too. Its criterian in the choice of its articles appears to be their practical usefulness, not simply their literary relish. Special attention is bestowed on the get up of this monthly, which has, from the beginning, been a thing of beauty.

EDITORIAL REFLECTIONS.

THE HINDU MAHASABHA.

Till only a few months ago, the Hindu Mahasabha was treated with scant courtesy even by the Hindus themselves. The great leaders, the broad-minded Hindustani-Hindus regarded it with open contempt. To them it was inconceivable that Hindus could have any communal interests apart from those they were called upon to safeguard as Indians. The Moslem League appeared to them to be a Mohammadan folly, for which concession was necessary in order to appease an ignorant section of the populace. It was the presistence of the Moslem that compelled unavoidable attention and even advances. Sessions of the Con-

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gress and the League began to be held at the same place and in the same days, to secure joint attendance of the members of the two communities. With all the appearances of an all-India body, the Congress received the recognition of the Moslem as a representative assembly of the Hindus only, to supplement the deliberations of which, separate proceedings of a Moslem Congress were needed. The folly of the Moslem proved to be wise. While Hindu interests were merged in Indian interests, the Mohammadan was from the first allowed a separate, a special share in the political deliberations, and if possible, also in the political achievements of the country. It was considered sound statesmanship to spoil completely the child that was bent on being spoiled. The Khilafat issue was tagged on to the issue of the Swarajya, and a standing was given to the Committees of Khilafat which was not a whit lower than that of the Congress itself, so that when Committees sat to consider some all-India question, separate representation was allowed to Khilafatists. In the councils of the country, the voice of the Moslem reigned high. The Hindu, if he, too, ventured on a folly similar to that of the Moslem League was reprimanded in time. The Hindu himself fought shy of asserting the voice of his community. And if to-day Hindu India has changed its outlook on itself, thanks for it are due to that same Mohammadan high-handedness. The Hindus have been cudgelled into a sense of insecurity, which has, as an inevitable consequence, brought in a consciousness of the unavoidable necessity of adopting measures of self-defence. Hence the noise for a Hindu Sangathan. Hence, too, a successful session of the Hindu Maha Sabha.

The Presidential Address.

The Presidential address of P. Madan Mohan Malaviya, whom all sections of Hindus, Buddhists and Sikhs included, unanimously elected to the chair, was a comprehensive, if somewhat rapid survey of the situation with which the Arya community finds itself confronted to-day. With his usual eloquence and emphasis he brought home to his hearers the disastrous effects of the physical debility of the community, a result of the social evils that for long have been eating into its vitals. The address was lengthy and took a fairly long time to deliver. A few extracts from it however, will surely be found of interest and benefit by the reader.

"Why was there not unity at present? It was due to their own fault. Friendship could only exist between equals. If the Hindus made themselves strong and the rowdy section among the Mahomedans were convinced they could not safely rob and dishonour Hindus, unity would be established on a stable basis. Standing in the holy city of Benares on the banks of the sacred Ganges he could declare on oath that there was not the least idea of enmity or hatred in his heart towards any Mahomedan. But he surely wanted the Hindus either to die or preserve their self-respect. He would be equally sorry if the Hindus committed any atrocities against any non-Hindus. The incidents at Katarpur had as much shocked him as they had shocked any Mahomedan. Whenever and wherever a rupture might be threatened between Hindus and Mahomedans they must try to settle the differences by mutual goodwill. But whenever these attempts might fail, they must be ready to protect themselves. It was therefore incumbent

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on them to devise means to organise and strengthen themselves as a last resource against unscrupulous persons."

"For this they would have to remove the evils that had crept into Hindu society. First of all they must revive the system of Ashrams in a modified form, if necessary. The essence of the system was that they must see that their boys cultivated full physical strength and intellectual maturity before they entered married life. Let all boys and girls be educated. If Government could not introduce compulsory primary education, the educated section could easily teach reading and writing to their illiterate brothers in their leisure time. Let them open Akharas in every Mohalla where every boy must be compelled to cultivate physical strength. Let them cut down expenditure on marriages and other ceremonies and fashions and luxuries and spend more on food."

"The so-called depressed classes were in their own way true Hindus and contained men at whose feet he would unhesitatingly bow his head. If the Hindus could associate with Mahomedans and Christians, whose mode of life was so different from theirs, how could they refuse to associate with the so-called untouchables who were Hindus? of the worst of them, *viz*, the sweepers, it could be said that their work was degrading. Even if it was so, the pollution was only physical, which could be easily removed after proper washing. But what of the inner pollutions from which even higher caste men, including himself, were not free? Therefore they must allow the so-called untouchables to come to their meetings, to send their children to their schools, to draw water from their wells and to have *darshan* in their temples. If necessary they might allot different sides of a temple or of a well to different castes, but every Hindu must have access thereto. Let them try to inculcate in their brethren higher ideas of physical cleanliness, but let them not boycott their own flesh and blood."

"At present there were seven crores of Mussalmans in india. Of these not more than fifty lakhs were immigrants from Mahomedan countries. The rest were Hindus who had been willingly or forcibly converted. Even now Mahomedans as well as Christian missionaries were actively converting Hindus and even unfair methods were occasionally employed. As long as fair methods were employed, they had no right to complain. But they must adopt some means to prevent the continual decline in their numbers. How could they save their religion and civilisation if their numbers continued to decline? They must, therefore be willing to take back into their fold those Hindus who by compulsion or mistake adopted any other religion but now wanted to come back. The case of the Malkana Rajputs was even stronger, as they were still practically Hindus. There was no question of inter-marriage or inter-dining with persons reclaimed. That could only take place between persons belonging to the same caste and so the reclaimed persons should be admitted into the caste to which they originally belonged after Prayashchitta. Even Mahomedans must be allowed to become Hindus if they had faith in Hinduism. In ancient times Aryan Rishis took non-Aryan communities into their fold of Hinduism. If the Hindus could make up their minds to re-adopt that policy, the Hindu community would be freed from the menace that was threatening it and would again become powerful and strong."

The recommendations of the Panit, considered from the point of view of the urgent necessity of a general change of outlook of the Arya or as it is misnamed, Hindu society, to-day, are, no doubt worthy of the great leader who undertook to reorganise that society. Only when he comes to apply those recommendations practically, his advice becomes a little hesitating and halting.

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Instead of eradicating 'untouchability' root and branch, he would reserve compartments and sides of Hindu temples and wells for the separate use of 'Achhutas' and 'Sachhutas.' His old orthodox idea of keeping a 'paria' at an arm's length, cannot, even at this time of the day, be shaken off Hindus that have turned non-Hindus he will reclaim, and will restore them to the caste, from which they relapsed, no matter what professions they have been following, and what sort of habits and moral and physical tendencies they have contracted, in the non-Hindu camp. Even born Muhammadans he will convert. He, however, is not clear as to what caste status he will give to these neophites. With even a little consideration he will see that once he opens the door of Hinduism to non-Hindus, he must, of necessity, bid farewell to birth-determined caste.

Resolutions.

The resolutions passed at the Maha Sabha reflected the temper of the Hindu society as it is at present constituted. Had the venue of the Sabha been some other place than Benares, the tone of the propositions agreed to must have been considerably stronger. Kashi is the citadel of orthodoxy, and though not so obdurate to-day as it used to be when the illustrious sage Dayananda alone stormed and took it, the place still represents what is backward and retrograde in the present-day Hindu notions of religious tradition and custom. The Pandits of the place opposed almost every measure, that was calculated to elevate and strengthen the Hindus both individually and communally. And they have left their stamp on almost all the resolutions passed. Th reclamation of Malkanas has been accepted. All other *Shudhi* has, however, yet to be pondered over by a committee. Let us await the result.

The minimum marriageable age of boys and girls has been fixed at 18 and 12 years respectively. This comes of all the heated speeches depricating the physical imbecility of the race, to remedy which celibacy was, as it ought of right to have been, so vehemently laid stress on. Will girls be able to support the burden of their household duties at the tender age of twelve? Will boys born of these minor mothers be strong enough to fight for the honour of both their families and country? Unless the Hindus adopt the *Shastric* standard of 25 and 16 as the ages of lowest male and female *brahmacharya* there is no hope for the dehabilitated community.

The General Character of the Sabha.

We are glad delegates from all parts of this huge sub-continent met on a common platform, and their voices coming from various provinces and embodying various creeds and religious missions found a common focus. We wish the tie that connected them were stronger than the necessity only of saving themselves from a common enemy. Birth in a common land does give its colour to the various sects and religious beliefs that spring from it, yet it does not supply the bond that may knit them indissolubly for once and for ever. We wish Hindu sects were to find a stronger formula of unity than that of compatriotism.

The definition of the word 'Hindu' adopted by the Sabha is comprehensive,

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perhaps too much so. In its eagerness to comprise within its fold as great numbers of people as possible, a loose sort of connotation has been given to the term 'Hindu.' One feels a natural elation at the idea that the Hindu denizens of the earth have, as if by magic, been at the Sabha, increased more than threefold. While on the one hand this numerical multiplication may prove a source of strength to the community, unmanaged these very numbers will be its weakness. If instead of sweeping within your embrace the whole populations of China and Japan with the exertion simply of a short breath, you were to place before the Hindus of India some positive scheme of religious belief and endeavour, a scheme on which all the sects could agree, you would solve the riddle of disintegrated Hinduism once for all. The day for giving the Arya community a compact religion and faith appears yet to be far-off. Hence the necessity for the Arya Samaj to redouble its activities in behalf of its propaganda, which alone can bring about uniformity among the followers of the Veda.

WHAT IS MAN?

Herbert Crooke, in a contribution to *The Theosophical Path* for August 1923, says much depends on our conception of what man is. Whether this world shall remain a theatre of war, that it is, or will become a haven of peace that humanity so much desires it should become, will be determined by the solution we find of this riddle. His own solution, as contrasted with the solution found by materialists is stated as follows :—

The modern preachers and teachers among us—the scientist, the psychologist, the practical demonstrator—seem able to give us little more than a limited picture of man. They have elaborated a theory that man is the product of material evolution. For them Matter and Energy, which they consider are both indestructible, are the two basic conditions from which the universe, including man, springs. These two in their endless combinations produce the plant, the animal, and man. Man, they say, is the ultimate product of a system of so-called natural selection, whereby under stress of circumstances about him, he acquires habits and develops powers which have brought him to the state in which we find him today. From being arboreal in his early habits, he came to walk on his hind legs and thus had his fore-limbs free for use for handling, grasping, and throwing. This, it is thought, became the *making of the man*. From this condition, so these scientists say, gradually the mental faculties developed as the struggle for existence grew more fierce : and thus, as a creature 'of outward and inward circumstance,' we finally behold man the builder, the organizer, the superior brute that he is now thought to be, with many tendencies to a reversion to his earlier types and with unmistakable marks in his anatomy of tracks along the path of life that he has come.

Whether man was made "a little lower than the angels," as one old scripture has it, our scientists will not venture to say ; for what an angel is and how he may rank superior to man they can get no tangible evidence of. The highest product of natural development they see in the universe about us is Man as he is met with today. All the activity of scientific investigation seems to concern itself with what man has been in the past, and to trace out the supposed steps of his advancement from the condition of lowly savage intelligence up to the highest types of intellectual ability. But what the future may have in store for man, what the great purpose of his life may be, these scientific investigators, fail to tell us. Whether he shall develop on the lines of a soaring eagle, or attain the

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great age of a Methuselah, or the wisdom of a Solomon,—science has nothing to say.

Some records of a mighty past have been unrolled by our antiquarians, and at the present time the world is simply gasping in amazement at the marvels of a past culture which are being brought forth from the latest discovered tomb of an Egyptian Pharoah (Tutankhamen). The slow process of intellectual growth from the supposed savage state of mankind as a whole seems never to be clearly traceable; and the hypothesis of the evolutionist is in continual danger of destruction by every new discovery of the antiquarian which pushes back the origins of things farther and farther into those prehistoric times which cannot be measured in terms of years or centuries, but must be given the vague denomination of 'periods' or 'ages.'

Man is not his body. Each one of us gathers his body about him according to the tendencies of his own mind. The body is a vesture, an instrument, and it becomes molded to the form of the man within. As the body is used diligently and well, so does it respond to the requirements of its mental tenant, until in the course of nature it is worn out. When that happens the tenant seeks another dwelling. This is a very old teaching, for do we not find Paul the Christian Apostle saying in the writings: "Though our outward man perish—become worn-out, exhausted—yet the inward man is renewed day by day."

IS THIS EVOLUTION?

The following discoveries of geologists are cited in an article by Kate Hanson, appearing in the same monthly. They demonstrate the superiority of ancient culture over modern civilization. One wonders and asks, does this signify evolution?

In Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well-made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twist of thread, holes for sewing and size of the thread—finer than we use today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs, and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, "the product of as high a skill as is exhibited at Lynn, or Brocktons Massachusetts."

From the Colorado Rockies come, another recent discovery, a figure, claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor van Tuyl believes the statue and the rocks near which it was found date back to archaic times.

Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American 'Valley of the Kings,' where King Tut's western contemporary is being sought, cause archæologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior

SWETAKETU'S BOAST REALISED IN 'DRY' AMERICA

It is in an Upanishad that an old king of Bharat, Swetaketu is represented as boasting that in his realm there was no drunkard. The picture they say, is overdrawn, as humanity, as it exists today and did presumably exist in the time of Swetaketu too,

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finds liquor, as also brothels, an indispensable necessity. And yet America has had the hardihood in this hard, matter-of-fact, unsentimental age to enact 'Prohibition.' Has the regime succeeded? Let us turn to the testimony of an eye-witness who writes as follows in a letter to *The Indian Social Reformer* :-

In the one month I have been home I have seen a great deal of America. I have been in large cities like New York and Chicago. I have been in small towns like the one in which I now am. I have been in cities with a population from 75,000 to 300,000. I have walked on the streets of these various places in the day time, in the evenings and late at night. I have talked with preachers and teachers, doctors and lawyers, manufacturing men and business men as well as the common labouring men. I still have to see a place which has not been improved since prohibition went into effect; I still have to see a street where a man cannot walk with perfect safety from the drunk and the thief, made so by drink; I still have to hear my first man say that he would like to go back to the "wet days."

In the week that I was in New York I did not see one person under the influence of liquor. I did not smell liquor on the breath of a single person I met on the street or in the street cars or trains. Eight years ago I was pastor of a church just outside of New York and I got to know New York very well. Eight years ago a "drunk" was a very common sight in New York especially along the docks and the places where the ferry boats land and take on passengers. Eight or nine years ago it was nothing unusual to have a man blow his liquor breath into one's face. Without a doubt liquor has not been banished from New York, but it is also true beyond doubt that the drops that do find their way to the lips of man are not enough for one man in a thousand. Is Prohibition effective? I hardly knew old New York.

What I found to be the case in New York I also found to be the case in other cities and towns. Let us take a look at Chicago which somehow or other gained the reputation, unenviable in the extreme, of being the wettest spot in America. When I was a student in the University of Chicago in 1908 the locality of the Union Station was a terrible place. A person did not even care to leave the station to go out for a bite to eat because of the number of drunks and idle men that were there. The streets were full of the smell of stale liquor. A little over a week ago I landed at the same station with my family. Remembering what sort of a place it was in the days that are gone for good, I trust, I did not want to take my family out of the station to take a little stroll or make a few purchases. I went alone but I could hardly believe that what I was looking upon was a reality: every saloon wiped out and the building occupied by restaurants and dry stores. Since we had to wait until 11 o'clock for our train I took my wife and children out for a little stroll at about 10 p. m,, a thing I would never have dreamed of doing fifteen years back.

Coming to my own home where I lived until I was twenty years old I found the same thing had happened. There were streets that I, as news-boy 28 years ago would never enter because of the tough characters that made it their resort. When I was home in 1913 these streets still had the same reputation. Now I had walked and lingered in these very streets and have not come across a thing that was objectionable. Places that we news-boys used to call "The Holes" are respectable restaurants and grocery shops and meat markets and

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even ladies do their own marketing in them.

A friend drove me through a section of the city which years ago was known as the " red light district ". This section was all cleaned up : streets were paved and clean : beautiful homes and even a few mansions had taken the places of the unpainted, going to rack and ruin homes that used to be there : beautifully kept lawns surround these homes. Instead of ragged and unkept urchins that used to make the place a scene of terror, there were well-dressed little children playing with carts, scooters, velocipedes and roller skates. I asked my friend whether the " red light " district had been transferred to another section of the city and he said that as far as he knew the " old booze hitter " who used to run the places of ill fame had died in a drunken fit and that the houses had been stamped out for good.

My sister who is a school teacher in one of the city's schools told me that the half-dressed and "blue with cold, children wearing their fathers' and mothers' old cast-off shoes when they wore anything at all, are now unknown. The children in this manufacturing section of the city come to school neat and well-dressed. They are also well-fed at home and each child, many of whom never saw a penny in the old days, now comes to school with money in his pocket or her purse and buys a pint of milk every noon, the amount the city's school authorities require each child to drink.

Many years ago when I was a salesman in my home city's chief clothing establishment, the manager said he hoped that prohibition or local option would never become a fact in our district because he knew it would kill all business. Well, Prohibition has become a fact. Has his prophecy become true too? Not a bit of it. I noticed that he no longer featured the cheap half wool and half cotton mixture suits of the old day. Why not? Because there is no sale for that now. The men who bought those cheap suits then want nothing now but the best because they have money to pay for the best.

Who wore the silks and the satins and the broadcloths under the old regime? The saloon keepers and their families. Who wear them to-day? The laboring man, his wife and his daughters. Who had the motor cars in the old days? The saloon keepers and their families. Who rides in them to-day? The man who used to pour out his week's pay into the saloon keeper's pocket for the poisonous liquor he got in exchange down his own throat, and then went home to find his family without a crust of bread to eat.

The banker tells me that the savings accounts have increased in his bank by five times: the policeman says that he no longer has to watch the alleys but can spend all his time in controlling traffic: the groceryman says that he does not have any bills that he cannot collect because people pay "cash on the spot" : the meat men and the bakers say that they are doing three times the amount of business in spite of the fact that there are more than twice the number that there were a few years ago and that all of it is good: the Educational officer says the cities are building larger and better schools all the time because the fathers now demand a good education for their children while in the old times they demanded only the money that their little children could earn in factory and shop. The social worker says that prostitution is rapidly on the decrease; the school teacher tells me that the average child's work is of a much better grade because the children are dressed comfortably, have enough to eat and attend school regularly.

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PROF. RADHA KRISHNAN ON THE HINDU DHARMA.

Prof. Radha Krishnan is the King George V. Professor of Philosophy in the University of Calcutta. He contributes to the pages of *The International Journal of Ethics*, an article headed the Hindu Dharma. Commenting on it, *The Indian Social Reformer* writes :—

In his article on the Hindu Dharma, professor Radhakrishnan explained clearly the relation between the Sanatan Dharma and the Varnashram Dharma, that is, the universal principles of Hinduism and the caste system. He pointed out that caste, as it is now, is a corruption of Post-Mahomedan times. Before that period men changed their castes, from the lower to the higher as well as from the higher to the lower, "When Hindu India lost political freedom," he said, "and the new rulers adopted a policy of proselytism, social initiative disappeared and law and custom became fetishes, with disastrous results for national solidarity."

Pantheism, he says, is the view which identifies God with the sum of things and denies transcendence. Nowhere, he points out, does Hindu philosophy make God and the world identical and conterminous. God always is infinitely greater than the world which is His work. The Rigveda limits the world as being only one fourth of the Purusha. If this is pantheism then, as Professor Radhakrishnan remarks, pantheism is an essential feature of all true religion. So also about the alleged pessimism of Hindu philosophy. The charge of pessimism is oftenest brought against Hindu philosophy by Christian missionaries. As a matter of fact, as Professor Hoffding says, an absolute pessimism has never yet been developed either in religion or philosophy. He significantly adds that absolute pessimism would only hold good for those whom some religions condemn to an eternity of pain. He denies that Buddhism can be called pessimistic. Professor Radhakrishnan following the same line of thought points out that the pessimism of the Upanishads is the condition of all philosophy. He quotes with approval Professor Bosanquet's profound observations "I believe in optimism, but I add that no optimism is worth its salt that does not go all the way with pessimism and arrive at a point beyond it."

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JULY ISSUE : CONTENTS

THE KENYA CONTROVERSY—By Mr. C. F. Andrews
AN IND AN RIVER : A POEM—By Mr. Stanley P. Rice, I. C. S.
INDIANS & AMERICAN CITIZENSHIP—By Dr. Sudhindra Bose, M. A. PH. D.
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THOMAS CORYAT—By Mr. Frank Noyce, C. B. E., I. C, S.
UNIVERSITY RECONSTRUCTION—By Pro. Jites Chandra Guha, M. A., B. L.,
THE NEW ELEMENT : HAFNIUM—By Mr. K. C. Viraraghava, M. A.
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THE STORY OF SATARA—By Mr. T. J. Kumaraswami, M. R. A. S
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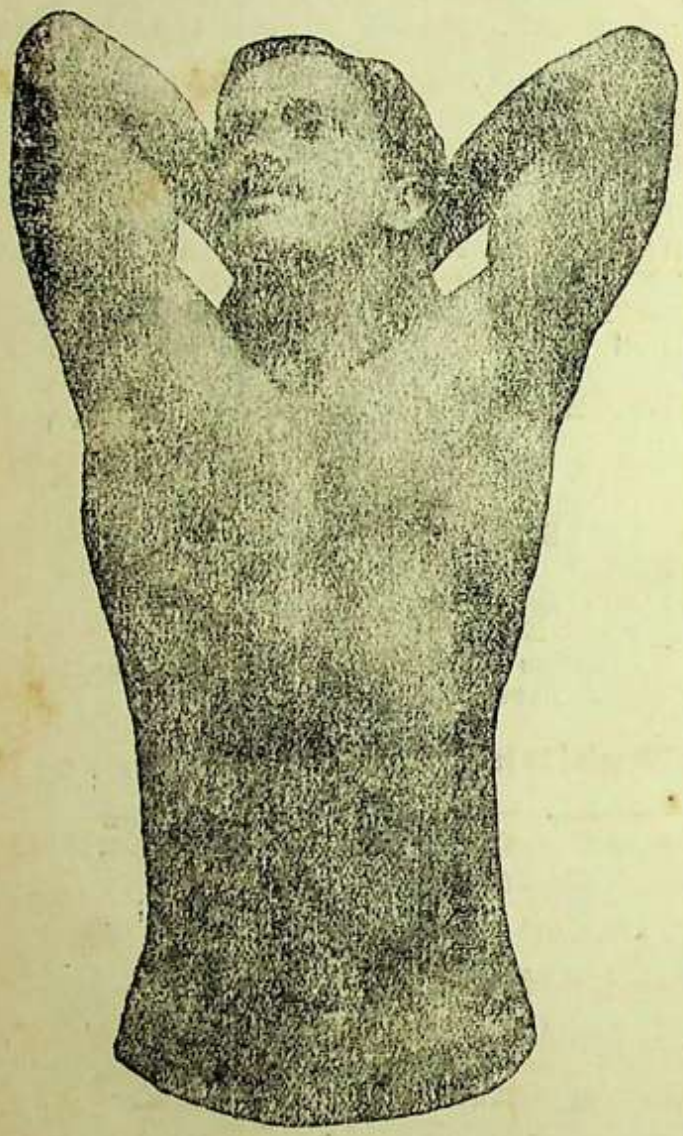

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